LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."---Leviticus 25 : 10.

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Moral Department.

For the Liberty Standard.

A SHORT COMMENTARY.

BY REV. J. T. HAWES.

PREFACE.—Whatever God's word may do, or may not do, it does not contradict itself. It is all truth; and truth is a straight line, without an angle or a curve; while it is "fated to error to run crooked."

He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.—*Exodus* 21: 16.

Here is a law against *man-stealing*, the penalty of which is *death*. Where is the slaveholder who would be willing to be judged by it? He that *stealeth* a man, and he that *retaineth in his possession* a man that was *stolen*, are alike criminal. "The receiver is as bad as the thief." He is *an accessory after the fact*. A man is not allowed to retain a stolen horse. How much less should he be allowed to retain a stolen *man*. The right to obtain slaves by purchase, depends upon the question, Who sold them, and what right had he to do it? That question should be settled first. Has it been? Had the Ishmaelites any right to buy Joseph of his brethren? Not unless *they* had a right to *sell* him. They did sell him; and the sale was a fair one; their price was moderate; only twenty pieces of silver! But what of that? Joseph said and he told the truth—"Indeed I was stolen." No slaveholders can be found in this nation or in any other, who are not, like Joseph's brethren, either *man*-thieves, or like the Ishmaelites, receivers of those who have been stolen. Ought they not, according to the law of Moses to be put to death?

Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning.—*Leviticus* 19: 13.

Here we see that the day-laborer was to have his wages as soon as his day's work was done, if he desired it. It was a sin to *defer* payment a *single day*. How much more is it sin to compel a man to work, not for a day, or a week, or a month, or a year, but during life, without pay! How much more is *this* fraud and robbery! Is it said that he receives his pay in his food and clothing? With as much propriety it might be said, the horse receives his pay in the oats given him to make him go; or the cart-wheel receives its pay for turning on its axle, in the *grease* put upon it.

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.—*Numbers* 10: 9.

Here success is promised to the Jews when they should war against their oppressors.—And can any man tell us why the same principles of the divine administration would not lead God to favor the oppressed *in this land*, should they resort to physical force to gain their freedom? What said Thomas Jefferson. "God has no attribute which could take part with us in such a contest." Abolitionists—great "incendiaries" as they are, do not encourage slaves to fight for liberty; yet it is difficult to see wherein they have not the same *right* to do it, that our fathers had.

Thou shall not deliver unto his master that is escaped from his master unto thee; he shall divide with thee, where it liketh him best.—*Deut.* 23: 15.

Here the surrender of fugitive servants to their masters, is prohibited. And is it not as wrong to return those slaves who run away from their tyranical masters in this country, as it was for the Jews to return to his master a fugitive Hebrew servant? And if not, why? If the Mosaic law required every one to protect the servant who fled from his master, and forbade any one to deliver him up; should not the American slave find protection before he sets his foot on British soil? Is it too much to ask of those who quote scripture to justify slavery, that they will apply this passage to the class of such as run away?

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence. —*Deut.* 24: 17.

And how can Americans forget the bondage from which they have been redeemed?—They cannot forget it. Every 4th of July reminds them of 1776. They hold up the Declaration of Independence in one hand; but what do we see in the other? A slaveholder's whip! They proclaim with trumpet tongue, "all men are created free and equal," while the groans of the enslaved echo from one end of heaven to the other? "What an incomprehensible machine is man! He can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him through his trial, and inflict on his fellow-men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose."—*Jefferson.*

To him that is afflicted, pity should be showed from his friend.—*Job* 6: 14.

And who so afflicted as the slave? Yet let any pity be manifested towards him, and the lip of scorn will curl in a moment. The child is taught from his earliest years to despise the slave; and he turns up his little nose to all who expect the rights of others, *irrespective* of the color of their skin. And does not he who despises another because he is *black*, or because he is in a degraded condition, reproach his Maker?

Because he hath oppressed the poor—he shall not feel quietness in his belly.—*Job* 20: 19.

That slaveholders feel insecure, is evident from the fact that they often go armed. They sleep with the weapons of defence under their pillow, or at their bed-post. They know that they have outraged the feelings of their slaves, and they fear that these injured ones will rise and take summary vengeance. They tremble at the shaking of a leaf; a dreadful sound is in their ears. Were they to "loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free," they would experience a *great deliverance*—they would themselves be *emancipated* from those fears through which they are all their lifetime subject to bondage. They would feel that "quietness" in their inward parts to which they are now strangers. Instead of that "wounded spirit" which many of them now possess, they would have the "testimony of conscience" in their favor, and this would be "a pearl of great price." Who would not prefer the inward peace and satisfaction of a Dr. Nelson, or a Dr. Brisbane, or a James G. Birney, to that of a Dr. Fuller, or of any other slaveholding D. D.?

When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.—*Psalms* 50: 18.

There is not a single slaveholder in the land, however respectable, kind or christian he may be, who does not, in some sense, countenance the conduct of the thief and the adulterer, as really as the man who uses intoxicating drinks, though but temperately, countenances intemperance. The whole influence of his example goes directly to sanc- [illegible] slavery is but

another name for every thing wrong and wicked.

Deliver me from the oppression of man; so will I keep thy precepts.—*Psalms* 119: 134.

How can the slave who is *not* delivered from "the oppression of man," keep the divine precepts? How can he "search the Scriptures," when his master, or the law under which he lives, forbids it. How can he "remember the Sabbath day to keep it holy," unless his master please? How can he "have his own wife," unless his master allow it?—How can the wife "keep herself pure," if the master choose to defile her? How can he train up his children in the way they should go; and how can his children honor their parents? The master has set up his authority above the authority of God; he has put himself in the place of God. What amazing insolence is this!

"If thou forbear to deliver them that are drawn unto death—if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it?"

It is worse than idle to say that slavery is no concern of ours; that we have nothing to do with it; that we know not what the condition of the slave is. It *is* a concern of ours; we *have* something to do with it; God calls upon us to "remember them that are in bonds, as bound with them." If we are ignorant of their physical, moral, religious, and political condition, there is no excuse for us—we have no right to be ignorant. Ignorance itself on this subject in this day of light, *is sinful*. It will not do for us to say, "We knew it not." God will not accept of such an excuse for doing nothing. It would do to be ignorant, if ignorance on this subject would annihilate the evil. It would do to sleep over it, if sleeping would render it innocent and safe. But as the case is, we must awake his anger against us. "He that pondereth the heart considers it?"

Open thy mouth for the dumb.—*Prov.* 31: 8. Open thy mouth, and plead the cause of the poor and needy.—*Prov.* 31: 9.

The dumb are those who are not able, or not allowed to plead for themselves. Three millions of slaves in this land, are emphatically of this class. Not one of them can assert his own rights. His rights did I say?—He has no rights, according to the laws of slavery. He is *property*. And can property have rights? But according to the law of God, he is a *man*, and therefore has rights—"inalienable rights." Let us plead that they may be restored to him. God calls upon us to do it.

So I returned and considered all the oppressions that are done under the sun; and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter.—*Eccl.* 4: 1.

The earth is full of the oppressions of the powerful, and the groans and tears of the oppressed, who are often without redress or comfort. But who is more oppressed than the crushed and bleeding slave? The strong arm of the nation is raised, not for his defence, but to prevent him from rising up and enjoying his rights. He would be a man, but he is not allowed to be. God made him a man, but slavery made him a *thing!* He is a mere tool for another's convenience—a mere machine to be moved not by his own, but by another's will. "The profit of the master is the great end of the slave's existence." Who is more truly *without a comforter?* He is subject to cruelties "which mercy with a bleeding heart weeps when she sees inflicted on a brute." On the side of his master there is power—law—prejudice; but he has no comforter. Have pity upon him, have pity upon him.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

"How can any nation pretend to fast, or to worship God at all, or dare to profess that they believe in the existence of such a Being, while they carry on what is called the *slave-trade*, and traffic in the souls, blood and bodies of men? O ye most flagitious of knaves, and worst of hypocrites, cast off at once the *mask* of religion; and deepen not your endless perdition by professing the faith of our Lord Jesus Christ, whilst ye continue in this traffic."—*Adam Clarke.*

"Truth faileth, and he that departeth from evil maketh himself a prey, and the Lord saw it, and it displeased him that there was no judgment."

Several distinguished men have, within a few years, *departed* from the *evil* of slavery, but in doing this, they made themselves a prey. Look at Birney, Brisbane, Nelson, and Clay. Each of those noble spirits renounced, and denounced slavery; and what was the consequence? They became a *prey*, a reproach among their neighbors. All but one had to leave the places of their fathers sepulchres; and he has had his property destroyed by an infuriated mob! So true is it, that he that departeth from evil maketh himself a prey. But it is no less true, that "the Lord sees it, and it displeases him."

Whatsoever that man should do unto you, do ye even so to them; for this is the law and the prophets.—*Matthew* 7: 12.

An obedience to this precept would cut up slavery root and branch; for who wants to be a slave? Who wants to be the property of another? Who wants to labor uncompensated? Who wants to be bought and sold, like a horse? Who wants to be whipped at another's discretion, without trial, and without any means of redress? Who wants to live without knowledge, to be kept in ignorance? Do you whose eyes are running over these lines? Then confess that you have put off the character of a man, and are fit only to be a slave.

That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified.—*Thess.* 4: 6.

Who defrauds his brother, if the slaveholder does not? If to take away a man's liberty, compel him to work without wages, sell his wife into the hands of another, enslave his children, and trample upon all his rights, is not defrauding him, can you tell what is?—An obedience to this *golden rule* would "destroy avarice, envy, false conduct, treachery, unkindness, slander, theft, adultery, and murder. It has been well said that this law is what the balance wheel is to machinery. It would prevent all irregularity and movement in the moral world, as that does in a steam engine. It is easily applied, its justice is seen by all men, and all must acknowledge its force and value."

Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. Isaiah 10: 1, 2.

"Injustice and oppression are most atrocious when sanctioned or prescribed by law; and a tremendous wo is denounced against all those who enact iniquitous statutes, or decree injustice from the seat of the magistrate. The more indigent and destitute the persons are, who are thus robbed, the deeper is the guilt of their oppression." [*Scott in loc.*]—Who so *indigent and destitute* as the slave, and who so guilty as his oppressor? "The lust of dominion renders men callous to the feelings of humanity; and forgetful that they are the creatures and subjects of the Almighty. Authority, power and success inflate their minds with increasing arrogance."—*T. Scott.*

Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal. Ex. 20.

Slavery is a system of unbounded licentiousness. It annihilates honor, and violates chastity; it does not recognize the law of purity; but annuls the seventh commandment. A Methodist minister at New Orleans, on visiting the meeting, of the colored people of the city, remarked, these people are apparently pious, and are among our most liberal supporters; but the practice of promiscuous intercourse between the sexes, is nearly universal, and is entirely beyond control." Is it said that this pollution springs from the *character* of the blacks? I answer it springs from the *condition of the slave*. Where money and kind promises fail to effect the master's wicked purpose, threats and the lash come in. Does a female slave dare to raise her hand against her master, be his demand upon her what it may, she is liable to be punished *with death!* Yes, it has been judicially determined, that it is "justifiable"—mark, *justifiable*, to *kill* a slave, resisting or offering to resist his or her master! Woman has no protection against *any* insult which may be offered her; no protection against the insults of the most licentious wretch that walks the earth. More than half a million of females in this land of boasted liberty, have no protection for that chastity without which no woman is lovely.

Fair daughters of New England! place yourselves for one hour, in their situation.—Husbands, fathers, brothers, imagine your wives, daughters and sisters in this situation. If a slaveholder has a mind to take away a man's wife, no one can hinder him. If he has a mind to sell the only child of a mother, and she a widow, he can do it, and these things are done. Said a minister now living in this state, who has resided at the South.—"I remember seeing an old man crying bitterly, and begging a lady who lived near him, to buy his little boys, because his master was about to sell them to be carried off where he could never see them again. But the lady did not want them, and they were carried away." Said a slave to a certain man who was determined to purchase him, "If you buy me, you must buy my wife, for I cannot go without her. If you will only buy my wife, I will go with you willingly; but if you do not, I shall never be of any use to you." He continued to repeat the same or similar expressions for some time. At length, the man turned upon him, and with a sneer and a blow, said, "Begone you villain—don't you know you are a slave?" The colored man retired, and the sale went on. He was finally struck off to this man. The slave again accosted his new master with the utmost earnestness, and besought him to buy his wife. He was now repelled more harshly than before. He retired a short distance from his master, took out his knife, and cut his throat from ear to ear, and fell weltering in his blood! Had slavery no connexion with the murder of that man?

And held them in safety, so that they feared not; but the sea overwhelmed their enemies. Ps. 88: 53.

What did Pharaoh and the Egyptians gain by their stubbornness? They hastened their own ruin! The miserable contest between them and God, ended as all contests between God and man must end, sooner or later. The Lord shook off his enemies into the sea, as Paul "shook off the viper that fastened upon his hand, into the fire;" so that Israel could sing,

Our slavery is finished, our labor is done;
Our task is relinquished, our march is begun;
The arm of the Lord has divided the sea,
Jehovah has conquered, and Israel is free.

Proud boaster of Egypt, be silent and mourn;
Weep, daughter of Memphis, thy banner is torn,
In the temple of Isis be wailing and wo,
For the mighty are fallen, and princes laid low.

The chieftains are fallen, tho' their bows are still bent;
Their legions are sunk, tho' their shafts are unspent;
The horse and his rider are whelmed in the sea;
Jehovah has conquered, and Israel is free.

MORAL REFORMS.

Report of the New England Wesleyan Conference, for 1846.

Efforts to elevate human character will be successful only so far as they are connected with true religion. Every field of moral enterprise presents claims to the attention and efforts of the Christian Church, which should meet with an immediate and vigorous response. Of these fields of enterprise the most important are well occupied by the Anti-Slavery, Temperance, Peace, and Moral Reform Societies. To these subjects, the attention of your committee has been directed.

It affords us great satisfaction to know that the organization of the Wesleyan Connexion recognizes those important movements as deserving the attention and confidence of our churches. We do therefore but reiterate our previous testimonies, in any thing we may publish respecting them. And we deem a reference to the language of our previous conferences, an appropriate report.

1. ON ANTI-SLAVERY.—In the II Section, VII Article of Religion in our Discipline, is the following language. "Those two great commandments, which require us to love the Lord our God with all our hearts and our neighbor as ourselves, contain the sum of the divine law as it is revealed in the Scriptures, and are the measure and perfect rule of human duty, as well for the ordering and directing of families and nations, and all other social bodies, as for individual acts, by which we are required to acknowledge God as our supreme ruler, and all men as created by him equal in all natural rights. Therefore, all men are bound so to order all their individual and social acts, as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights."

Consistent with this, we have adopted as a test of membership, a rule with others, which prohibits "the buying or selling of men, women or children, with an intention to enslave them, or holding them as slaves, or *claiming that it is right so to do.*

On this subject we would recommend to the Conference that they adopt the "Declaration and Pledge of the Religious Convention held in Boston, Feb. 26th, 1846," and that it be recommended to the several churches for adoption, that we may thus unite with others of different denominations who are pledged to the cause of Universal Emancipation.

2. ON TEMPERANCE.—This subject is one of such importance, and so immediately connected with the interests of society every where, that we recommend to the Conference that the stationed ministers and preachers be reminded of their duty to read publicly and enforce the rule which prohibits "Drunkenness, or the Manufacturing, buying, selling or using intoxicating liquors, unless, for mechanical or medicinal purposes; or in any way intentionally and knowingly, *aiding others so to do.*" We further recommend that our ministers, preachers, and churches be urged to advocate publicly and privately the Temperance reform.

3. ON PEACE.—This subject of great and growing interest at the present day has been presented with brevity and force by the last General Conference, held in Cleveland, 1843. We quote it here and ask its adoption by the body. "Christian duty can only be determined by an appeal to the law and to the testimony. The right to decide our duty by the circumstances of the case, or the supposed results of action, has been urged by learned and wise men. The consequence has been the justification of crimes which debase and destroy mankind and dishonor God. Among these wicked acts is the practice of war.

"Duty on this question is clearly set forth in the laws of Christianity, as the following extracts will show. "Love your enemies.—Bless them that curse you. Do good unto them that hate you, and pray for those that despitefully use and persecute you. See that none render evil for evil to any man. Overcome evil with good. Lay aside all malice. Be gentle, showing all meekness to all men. God hath called us to peace. LIVE IN PEACE."

"It need now only be said that the observing of these provisions of the Christian law, would prevent defensive and offensive war, and those dispositions of the mind, and those customs which foster and perpetuate the war spirit.

4. ON MORAL REFORM.—This title has been used to designate a class of Associations, composed of benevolent ladies who direct their untiring efforts to prevent the evil of Licentiousness, and reform those who have become the victims of the seducer. From a few feeble, despised, and calumniated societies, they have grown up to be numerous, weighty and useful, and are now honored by those who for years defamed and opposed them. The hope that all our ministers and churches will be recommended to co-operate with such Moral Reform Associations.

LUCIUS C. MATLACK,
for the Committee.

P. S. This report was adopted by a Conference embracing (30) Pastors, and all its recommendations were approved.

From the Morning Star.

Letter from Elder Samuel Whitney.

HALLOWELL, Me., April 10, 1846.

BRO. BURR:—I hope I feel grateful that I enjoy the privilege in common with others, of communicating a few thoughts and sentiments to my numerous acquaintances and friends, through the blessed truth-telling messenger, the Morning Star.

After spending a long Eastern Winter season, descending the deep vallies, and climbing the high hills in the different parts of Maine, experiencing, as matter of course, all the variety of changes of weather and travelling —during which time, I attended six Quarterly Meetings in different parts of the State—and was prevented reaching the seventh, though on my way, by a heavy fall of rain which impeded the travelling—I find myself, through the superintending care of a merciful Providence, safely returned to my family, deeply impressed, as I trust, with a sense of the goodness of God, kindly manifested in various ways, by which I have been enabled to present before numerous attentive audiences, some of the wrongs inflicted upon my poor, suffering, wounded, bleeding, outraged brethren, lying by the wayside, passed by, both by priest and levite; and I trust, not a few hearts have been deeply moved and aroused to action. I am happy to say that our young men in the ministry, at least, a portion of them, are awaking up to a sense of their responsibility in the matter as the Lord's watchmen, and to feel that when weighed in the balances that will be found wanting if unfaithful. In order to a better understanding of their duty, and how to perform it, both as to matter and manner, they begin to read with reference to a right and proper discharge of their duty, with renewed energy, I trust, both the Bible and our anti-slavery publications.—I have disposed of a greater number of books and pamphlets during the past Winter, than at any former period. Many are surprised, on having their attention directed to the subject, to learn that the Bible gives direction with regard to man's political course. That the Bible abounds with God's political law, and that it is by that law, (which is the foundation of all law) that a man holds a right to himself, to use his own earnings for his own benefit, and by the same tenure the husband holds his right to his wife; also, parents to their children, and children to their parents.

On the whole, we are encouraged to hope that our labors in the cause of suffering humanity will not be in vain. Light is prevailing—darkness must recede and give place to the light, or the sun of our liberties will set in eternal night. O, that we may speedily awake to the help of the defenceless, while there may yet be hope in our case.

But while we are encouraged on seeing many of our younger ministers taking hold in in the cause of the defenceless slave, we have cause of mourning and regret, in view of the course pursued by some in more advanced age, who take but little or no pains to inform themselves in view of a right discharge of their duty to the suffering slave, but exert their influence to prevent others from doing so. One of this class brought two complaints against a brother minister—one of which was, that he was engaged in travelling and giving anti-slavery lectures, the object of which was deliverance to the captives, and to set at liberty them that are bruised; and the other was, that he gave his influence in favor of the Education Society of our order, which sustains a religious school, where pious young men give themselves to the study of the word of God, that they may be ready to every good work. In reference to the first complaint, which was that of giving anti-slavery lectures, which is virtually pleading the cause of the oppressed, for which he said he could see no warrant in the Bible, neither from precept nor example—now I cannot but think that some portion of time might be profitably spent by a minister entertaining such views at the Biblical school. With the helps afforded there, he might come out with his understanding somewhat improved, and his mind enlightened, as to what the Bible teaches of God's indignation against oppression, and of the minister's duty to lift up his voice like a trumpet, to cry aloud and spare not, to make known to the people the sufferings and woes endured by millions of our race within our own borders, under our republican form of government, a government of which we the people are constituent parts. The Lord's watchmen, in a very special manner, are awfully responsible for the continuance of the withering and blighting curse of slavery. If they would open their eyes to behold the almost unparalleled sufferings of these people, and, as faithful sentinels, unitedly cry to the churches to deliver themselves from all participation in the sin and guilt of slavery—divested of all partyisms, love of popular favor, teach them to use all moral and political means to break every yoke and let the oppressed go free, we believe the churches would hear and obey.—If this should be done, slavery would soon cease to exist in our country. If this view of the subject be correct, where will the watchmen appear at the day of judgment?

I wish to say, through the Star, Providence permitting, I intend visiting Cumberland and York Counties in the months of May and June, so as to attend the Quarterly Meetings in that region. S. WHITNEY.

P. S. My object will be to give anti-slavery lectures when doors are open. S. W.

THE DIFFERENCE.

Read the following from the Emancipator:

The President of the United States has remitted the penalty and fine in the case of Robert Baker, convicted in the June term of the District Court of the United States, for the District of Maryland, of being engaged in the slave trade.

No extenuating circumstances are known or alleged, in favor of Baker, only it seems the incongruity was too palpable to be borne, of punishing a man as a slave-trader in a city where Hope H. Slatter, Woolfolk and others keep open Barracoons for slave-trading.—Either Baker must be set at liberty, or Slatter imprisoned. The President, true to the instincts of slavery, has chosen the former.—And then, again, Baker and Torrey were shut up in the same prison—Torrey, a Christian minister, for helping three slaves to go free; Baker, it is to be presumed, a reprobate outlaw, kidnapping some hundreds of freemen into slavery. These two men *could not be* continuously held in the same confinement.—The laws of nature revolted—the very stones cried out. The instincts of the public were doubtless appealed to, and they have decided precisely as popular madness decided nearly two thousand years ago—"NOT TORREY, BUT BAKER."

The letter writer of the Atlas describes the case of a worthless scoundrel, named Fitzgerald, who was pardoned out of the same prison last summer, we suppose by his excellency, Governor Pratt. His crime was counterfeiting, clearly proved, and his personal character was utterly degraded by intemperance. He wrote to his wife, whom he had deserted at New Orleans, and she immediately came to see him, and determined to obtain his release. The writer says:—"She was urged not to attempt it; and when in opposition to her protestations that her husband was innocent, the overwhelming facts against him were stated, she replied, nothing daunted, "But he has been a good husband to me."—She was the impersonation of the poet's ideal:

"I know not, I care not, if guilt's in that heart,
I know that I love thee, whatever thou art."

You will anticipate the result. It was next to impossible that a woman moved by such affection, and animated by her indomitable spirit, that never sees difficulties, but looks only to the end—it was next to impossible that such a woman could fail. She interested in her case the court that tried her husband—the jury that convicted him—the man who prosecuted him—and hundreds of other citizens, and the Governor, unable, and I have no doubt, unwilling to resist such an appeal, so made and so sustained, pardoned her husband."

This tender hearted writer helped her on, he says, and she returned to New Orleans with her husband where the next that was heard of him, he was arrested for knocking a man down and stealing his coat. Torrey's wife, appealed to the same Governor, with still stronger claims upon his clemency; but Torrey is a man of pure morals, and loves justice and freedom, and so he must die in the PENITENTIARY OF MARYLAND! That will be history, one day.

Picture of a Mean Man.

We cut the following piece from one of Dow, Jr.'s patent sermons:

My friends, too many of you (city folks, especially) are over inclined to meanness. I know some who are so vastly little—if I may be allowed to use the term—that when they are brushed from earth into the devil's dust pan, the old chap will have to put on double magnifying spectacles and poke for a long while among the rubbish of mortality, before he can find them. There is neighbor Tightfist, in some respects a worthy member of my congregation, and yet, I regret to say he is mean enough to chase a fat musquito, through a five mile swamp, for the sake of his suet.—To his credit, he once made a sacrifice for the good cause of putting an unfortunate looking penny in the box, and going supperless to bed. And neighbor Stick-in-the-mud, too, if he had the power, and could enrich himself thereby, would brush the silver stars from the firmament, snatch the golden sun from the sky, and sell the moon for brass; and if sixpence was required at the gate of heaven, rather than pay the fee, I verily believe he would rise from his resting place at midnight, and pick the lock with a tenpenny nail.

Correspondence.

For the Liberty Standard.

MORAL INFLUENCE OF POLITICAL ACTION.

Few persons are aware of the influence they exert on society, either for good or evil. And the number is still smaller, of those who make it a matter of conscience, to exert all of their influence for the good of their fellowmen. Even of those who profess to be guided by the pure principles of christianity, few are like a "city that is set on a hill, whose light cannot be hid." And the reason why so many are culpable in this matter, is not because they are indifferent to the welfare of society—or to the wants of the needy—or to the sufferings of the enslaved—but because they have never estimated the extent and power of their individual and combined influences. Thousands of genuine philanthropists for the want of proper knowledge on this subject, are doing very little good in the world, and that little is ten times overbalanced by the evil of their example—when at the same time they are willing, and even anxious to do all they can to relieve the sufferings, and to contribute to the happiness of mankind.

They discharge their duties to their families, to their neighbors, and to the poor about them in the most exemplary manner. But when the cry of the despairing slave reaches their ears, they are dismayed at once. The magnitude of the evil paralyzes every faculty, A cloud of obstacles in the way of emancipation rises to view, and overwhelms them.—They see that on the side of the oppressor there is power, wealth, learning and honor—and their language is, how shall we meet the army of the Philistines? Our hearts yearn over our enslaved brethren. We remember those in bonds as though bound with them.—We pray for them in secret—we sympathize with them in their afflictions, but alas! we can do nothing for their relief. And if you ask one of these really good, thorough, faint-hearted individuals, why he can do nothing—his reply is at once, O! I have no influence. Here is the fatal mistake of thousands. Their influence they count for nothing. They will never engage in any work of reform, till they are sure there will be no opposition, or at least till they see a very good prospect of success. They have never reflected on the promise of Jehovah—that in a good cause *one* shall chase a thousand, and *two* put ten thousand to flight. Let every friend of the slave in this country (and they are not few we trust) come out boldly on the side of freedom and right, and be united as the heart of one man—and who can tell the power of their combined influence. It would be as irresistible as the Macedonian phalanx, and as fatal to the "hydra headed monster," as the club of Hercules.

The *moral influence* of political action as one of the most effectual means for the overthrow of Slavery, has, till within a few years been entirely overlooked. Men, of well-known anti-slavery principles would go to the ballot-box, and deposite their votes for the most inhuman of slaveholders, without the least compunction of conscience whatever. Vote the tyrant, at the polls, an honorable man, and a good patriot—and then go home and denounce him in the anti-slavery meeting as a man-stealer, a pirate, a cradle robber, the worst of all villains. It is a matter of rejoicing that such glaring inconsistency is beginning to be seen and repented of. The profligate slaveholder will never believe in the sincerity of our declarations of horror and detestation of his inhuman conduct, so long as we continue to elevate him to the highest honors, and most responsible offices, in the gift of the people. "Would they," is his soliloquy, "if they really thought me such an unmitigated scoundrel as they pretend to—would they select one as the fittest man among all the people, to execute the laws, and to watch over the interests of the nation? Would they commit their own destinies into the hands of one whom they believe to be the vilest and basest of mankind, and who they say has violated every right, and trampled upon every privilege of the unfortunate beings he holds as slaves." That must be the unavoidable answer to these enquiries in the mind of the slaveholding aspirant. "These *canting Abolitionists* are all hypocrites. They preach, but do not practice. They profess to abhor me, and yet give me the most convincing proofs of admiration and esteem—the highest honors in their power to bestow. Their horrors of slavery is not so great after all. Their love of liberty and hatred of oppression is a mere flourish of rhetoric,—their pathetic appeals, and their flaming denunciations should all be passed to the score of fanaticism."—Such is the reasoning, and such the *moral influence* on the *minds* of slaveholders—of the political action of a large portion of our fellow-citizens, many of whom profess to be as "great Abolitionists as anybody." The same course of reasoning, and the same results is true of the miserable apologist for slavery at the North. They have come to regard the Abolitionists in the same light as their lordly, but less guilty masters at the South. Hence their criminal indifference to the voice of suffering humanity, and their shameless servility to the minions of slavery. To supplicate such men in behalf of the bleeding slave would be like casting pearls before swine, and to expect them to overlook the slightest inconsistency in our cause, is folly in the extreme.

There is but one argument that can reach both the slaveholder and the apologist for slavery, that is "the terse logic of the ballot-box." It speaks in thunder tones to the conscience of the guilty oppressor. It is the hand upon the wall that causes his strength to forsake him and his knees to quake together with fear.

The moral influence of political action has been scarcely tried as yet. Few of our fellow citizens—few even of our anti-slavery friends have dared to break the trammels of party and stand out boldly before the world and declare, we will have no compromise with slavery, no union with slaveholders. Yet that few have exerted, and are still exerting an influence on the nation, that will grow stronger and stronger, and spread wider and wider, till it becomes like a mighty avalanche that shall roll down from the mountains of the North, and sweep away every vestige of American slavery. The touching appeal of 60,000 freemen through the ballot-box, is by no means to be disregarded. Such testimony is clear, convincing, irresistible. It speaks both to the understanding and the heart.—Pro-slavery men see and feel that *Liberty men* are consistent in their course of action against oppression—that they mean what they say—and that they are willing to sacrifice all party predilections, popular favor, and the applause of the multitude, for the cause of liberty. The moral influence of the Liberty party, aside from its political influence which is just beginning to be felt, is almost incalculable. Even liberty men themselves have but feeble conceptions of the power they wield.—If they continue faithful to themselves, to the slave, and to the world, they will soon number a countless host, whose watchword will be liberty or death, and whose march the armies of oppression cannot withstand.

The remarkable change in public sentiment during the last few years, gives earnest of a brighter day to the down-trodden slave, and is full of encouragement to those who are laboring in his behalf. Many of those who at the outset of our little party, predicted its speedy dissolution, are now among its most

enthusiastic supporters; and there are thousands now in the ranks of the pro slavery parties, whose hearts are with us in the contest for liberty, and whose votes will, ere long, be given for freedom and right. It is a mistaken idea and one that should never be indulged for a moment, that the great mass of our country men are in favor of oppression; that they love slavery "*per se*," and hate liberty. We rejoice that it is not that it cannot be so. We believe that a vast majority of the American people will yet prove themselves true to the faith of their fathers, and will wipe away the dark stain that now rests on our national escutcheon.

The time is not far distant when men—christians at least—will make the discharge of political duties a matter of conscience, a subject of prayer. When the ballot box will be as sacred as the altar of God, and the votes of freemen like the offerings of Israel. The time has already come when christians can no longer evade the responsibility that rests upon them in this matter. They are bound by every dictate of humanity—by all that is sacred here, and by their hopes of happiness hereafter, to lead public sentiment in the right path, to be themselves first and foremost in every good word and work. The false and fatal delusion, that religion has nothing to do with politics, is fast passing from the minds of the christian community. Good men of every name and denomination, are beginning to see what religion *has to do* with every act of the christian's life. That wherever he goes, the christian should carry his religion with him; to the polls and to the prayer-meeting; to the halls of legislation and to the temple of the Most High. Let the great mass of professed christians *do this*, and they will wipe away at once the tears of enslaved millions; they will dry up the streams of intemperance; they will banish war from the earth, and usher in the reign of the Prince of peace. And now is there a *christian*, a *philanthropist*, a *patriot*, who is willing to be left behind in this great and glorious work? Who will not like Moses choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

We live in an age distinguished above all other ages for the rapid promulgation of light and knowledge. The darkness of former times has passed away, and we now stand in the full radiance of the gospel of the Son of God. To live in such an age, and in such a country as we live in, is to enjoy a transcendent blessing, fraught with immense obligations to God and our fellow-men. Let us not fail then to discharge these obligations aright. Let us labor on in hope, till "liberty is proclaimed throughout all the land to all the inhabitants thereof." A. W. M.

For the Liberty Standard.

PORTLAND, May 5, 1846.

FRIEND WILLEY:—It is cheering to the friends of equal rights to observe the numerous indications of progress in the cause of Liberty. I have just received a letter from a valuable friend in Iowa, one with whom I have had many controversies, both in person and by letter, upon the great question of human rights.

I subjoin some extracts for the encouragement of our friends who are laboring in the cause, that they may be assured that they are not laboring without hope.

"I presume it will be pleasing to you to learn that the Liberty party are organizing in this Territory. There are many warm friends to the cause, but not being organized they have done comparatively nothing. Their influence was on the wrong side so long as they did not ACT. We are to have another trial for a state constitution in May. Several counties in the State have already nominated Liberty party candidates. The principles of the Party are just beginning to be noticed.—And their influence is beginning to be felt. I wish some of your zealous and eloquent lecturers would come out here and "turn the world upside down"—the cause here needs a few such men very much.

"You have probably come to the conclusion that I am now a tolerable *Abolitionist* which is indeed the fact—for I think it is high time for a people who pretend to hold the doctrine and to have for the basis of their government that "all men are created equal" those who boast of being the "freest and most enlightened" to arouse and make an effort to redeem themselves from the enormous sin of trafficing in human flesh bearing as much of the impress of the Divinity as themselves. How can a people expect to prosper while the sin of such abominations is lying at their door?"

The great valley of the West is waking up.

Yours truly,

NOAH HANSON.

For the Liberty Standard.

BUCKSPORT, May 2, 1846.

MR. WILLEY, DEAR SIR:—In the Liberty Standard of the 23d of April, there is a list of the names of the Liberty Association with the amount subscribed; by which it appears that myself was the only person in Bucksport who became member of the Association, and the people of Edgecomb have the credit of five members who belong here, but the names of Hinks and Wardwell are incorrect, and I cannot believe that I wrote *John* in such a manner as fairly to be read *Jacob*. John W. Hinks, the Pages, and L. D. Wardwell are citizens of *Bucksport*. Please correct the error.

We are in great need of a lecturer in this County. There are but very few here who have ever heard an anti-slavery lecture, and have read nothing or but little, and are very ignorant of the facts and arguments which the abolitionists are endeavoring to disseminate through the community.

Yours respectfully,

SAMUEL M. POND.

We know not whose fault those errors were, but we will endeavor to avoid such in future, and also see that the above names are right on the Treasurer's book. If the State Association is generously supported it is to be hoped they may be able to send an agent into that county during the season. It is highly necessary.

Extract of a Letter from Pembroke.

"For the encouragement of the friends of the slave and all concerned, I would just state that the cause in this County is onward, although in this town our numbers do not increase as we could wish, yet in the towns around us there appears to be an increase to the ranks of liberty; light appears to be breaking forth; and that the time may not be far distant when the foot of the oppressor shall be taken from off the neck of the oppressed, and when all that are created in the image of God shall be allowed to enjoy those privileges which alone belong to them, is the earnest prayer of your friend in the cause, HENRY STARBOARD."

The following Resolutions were adopted by the Congregational church in Litchfield, April 25, 1846:

Whereas, The enjoyment of life, liberty and the pursuit of happiness, are the greatest blessings conferred upon man and are the gifts of God designed alike for all men,

1. *Therefore Resolved*, That to enslave a man is a most flagrant crime.

2. *Resolved*, That to sustain the law of slavery, knowingly, is to be a partaker in the [illegible]

3. *Resolved*, That to vote with and sustain either of the two leading parties of the day, is to sustain the law of slavery.

From the American Citizen.

My Little Daughter.

How sweet is my daughter, when on her bright face
The smiles of good humor so gracefully play;
As she lovingly springs to father's embrace,
And kisses and kisses so mirthful and gay.

I love her, I love her; dear, sweet little toy,
With her pretty red lips, and brilliant black eyes;
The joy of my life, and the life of my joy,
She wafts every cloud away from my skies.

N. P.

THE STANDARD.

HALLOWELL, ME., MAY 14, 1846.

REGULATING THE TREATMENT.

A large class of men declare themselves strongly opposed to slavery, yet when the slaveholder is closely pursued with argument they will come to his defence with great zeal. They will not allow him to be censured simply for being a slaveholder—that is scriptural and right; still they say they hate slaveholding intensely, and feel themselves injured if that is not admitted. They propose to remove whatever is wrong in the business by *regulating the treatment* of slaves. They seem to think that it is no matter what the *tree* is, for they can regulate the fruit well enough. In other words, the "mere relation" of a man to his jog as a rum-drinker is harmless, only "regulate" his conduct—in that is all the mischief. Only insist that he shall treat himself, his wife, and his neighbors well, and all will be right. If he does not do this, the complaint must be against his "treatment"—not his drinking. Does not the bible say, people may drink "wine," and "strong drink?" and did not good pious men get drunk, and nothing was said against it? Surely, then, *abstract rum-drinking* is all right, only make people behave well. And if in any instance there should happen to be a little difficulty on that point, it will be quite easy to set that down to the "system" of rum-drinking. But these persons should recollect that whenever they admit the propriety of slaveholding, they admit in that very fact, whatever is necessary to that slaveholding. If the slaveholder may keep the slave, he may use all the means requisite for that purpose; and if ignorance, or punishment, or other oppression is necessary, he has a right to employ these means; and our mere *regulators* are totally precluded by their own principles from all complaint in such cases. And as no one can reasonably doubt that more or less of such treatment is inseparable to nearly, if not all the slaveholding in the country, these men can see for themselves what their policy is likely to gain, saying nothing of its absurdity.

But our chief object was to say, that if these men really think that the *mal-administration* of slavery is the essential wrong, and will attack it on that ground, abolitionists would not oppose the slightest obstacle, but would encourage the experiment. For one we wish to see it tried. The field is open, let them enter it, and see that slavery is *regulated* according to morality and religion. But it is insisted that this shall be done truly and fairly. Let them demand for the slaves such treatment in all respects as they claim for themselves on scriptural authority, for that is impartial.

We were surprised that Dr. Bacon's resolutions, offered at Brooklyn before the Board, did not even demand the Bible for the slaves, together with the means of reading it; thus tacitly adopting the worst feature of Popery! He did not demand for them the natural right of locomotion, or of removal from place to place, to better their condition—a right which clearly cannot be denied the slaves without manifest of oppression. Nor do these men generally maintain that withholding a fair price for labor should be a disciplinable offence in the church, but fritter away the bible commanded to give them what is "just and equal," so as to imply only comfortable food, clothing, &c., the same given to horses. Nor do they demand those rights of conscience for the slaves which they claim to be the God-given rights of all, and for which the Puritans laid down their lives—thus verging again to Popish ground. Let them insist, too, that they shall be treated as *equals* in all respects, at least in the church, not told, "stand thou there, or sit here under my footstool!"

Now if these men will oppose slavery on its *treatment*, let them do it fairly, and carry through the work by all the laws and disciplinary power of the gospel. Unless they do this they will hardly escape the charge of insincerity, and a desire merely to oppose the abolitionists for the sake of comfortably doing nothing. We wish to see them act.

☞ THE WORLD'S CONVENTION.—The fact that slaveholders are not to be invited to that great meeting has not even been mentioned, so far as we have yet observed, by religious papers generally! Why is that? Is it because they feel themselves rebuked by such high integrity? If the press in the free States would sustain the ground taken by the committee in England, among whom is Rev. J. A. James, slavery would receive a blow that would send it staggering to the dust. Never was there a better occasion to do immense good.

☞ We have till recently regarded the Yankee Blade as the best printed paper in the State, but our neighbors must yield, we think, to the Norway Advertiser a small but exceedingly neatly printed paper. Its workmanship is beautiful. By the way, we have the promise of new type on the Standard before long—and perhaps the thing might be hastened in a way which may occur to some particular subscribers.

THE COTTON STRING OF BROTHERHOOD.—The consumption of cotton in Great Britain during the year 184[illegible] has been estimated at 600,000,000! Not a pound of this grew within 2,000 miles of Manchester. What a [illegible] and provision for commerce and international peace!

INTEMPERANCE AND SLAVERY.

Our object at this time is not to show how these two sins are alike, or unlike. All sins are of the same family, and therefore have many resemblances. But we hardly pass a day without being compelled to observe the difference with which these sins are treated in the world around us. Both in church and state, the principles that are recognized in one case, are repudiated in the other.

POLITICALLY.—The vender of ardent spirits, to considerable extent, is considered unfit for office. We regret that this principle does not prevail more extensively. But in New England, the temperance man sees much in this respect to encourage his heart. And we trust the day is not far distant when every dealer in alcoholic drinks as a beverage will be branded by public opinion with infamy, and held up before the people as unfit for public service. But we have often seen good temperance men, men who for the world would not be seen voting for the rumseller, march up to the ballot box without flinching and vote for slaveholders and their supporters, *in broad day-light*. Now we hold that the slaveholder is at least *as bad* as the rumseller; and no reason can be given for not voting for the latter, that does not apply with still greater force to the former. And when we see men with votes for such men as Clay and Polk in their hands turning up their eyes with horror when asked to vote for rumsellers, we cannot help thinking of the Jews who had crucified their Master, *rejecting* the money that Judas had left in the Temple, because it was the price of blood.

ECCLESIASTICALLY.—All abettors and supporters of intemperance are driven from most of the churches. And churches have generally not only withheld all fellowship from them, they have arrayed themselves in direct hostility to them, This is right, and we wish there were no exceptions still to be found even in our own State. But we rejoice that the principle is so generally recognized, that intemperance is a disciplinable offence in the church. And nothing is said either about the indisputable fact that a man *may possibly* sell or drink ardent spirits, and still be a christian.

But no sooner do we ask these churches to settle among themselves the principle that *slaveholding* shall be a disciplinable offence, than they almost all with one accord cry out that a man *may possibly* hold slaves, and still be a christian. Therefore slaveholding shall be no bar to church fellowship! Such men, if they do not strain at knats, seem to swallow camels without choking. Let the churches of the North take as thorough a stand on the question of slavery, as on that of intemperance, and bring all their vast powers to bear upon this system of crime and blood, and it will soon be driven from our land. As a system, it will not be half so hard to destroy as that of intemperance. It is more *above ground*, more accessible. And we verily believe that the Northern church has *power* enough to produce a moral sentiment that would speedily act itself out in abolishing American Slavery.

INQUIRY.

A writer in the "Charter Oak" asks the following question:—

How are the following facts to be reconciled? Some four years ago, the American Board made the following declaration:

"Indeed it is perfectly evident that this *Board of Commissioners for Foreign Missions* can sustain no relation to slavery, which implies *approbation* of the system, and as a Board can have no *connexion* or *sympathy* with it."

And yet, at the very time this declaration was made, the Board was planting and building up *slaveholding* Mission Churches among the Cherokees and Choctaws, and had been thus employed for more than twenty years!

A satisfactory explanation of these two facts will greatly oblige one who has long felt a deep and lively interest in the work of Foreign Missions.

The answer is plain. The people in their simplicity thought the word "system" was used as about synonymous with slaveholding. We all really supposed it meant slavery itself. But we were not shrewd enough. It was not *slaveholding* with which they could have no connection, but the "*system.*" Don't that make it all plain? Ordinary slaveholding the Board defend in their churches as not a religious offense, but the "*system*" is a most wicked thing. Is not that "satisfactory?"

VISIT TO GEORGETOWN.—We stepped aboard the Huntress the other day, and after a delightful passage in a small boat from Bath, landed on the island of rock, upon which for more than a hundred years the fishermen have spread their nets, and how much longer, the Indians perhaps could tell. The cause of freedom has taken strong root there among the crevices of the rocks, and it will not be easy to extirpate it. They reckon from 50 to 60 Liberty voters, although the elections do not show that number, many being at sea.—Owing to a heavy rain, and to the carelessness and inattention to his business by the P. M. by which our letters containing notice of being there, were not received, our meetings were not as large as they would have been, but large enough it was believed, to be useful. The subject is mentioned there of a general mass meeting in August; and should that be adopted it would be difficult to make a pleasanter trip than to attend it. Up and down the river, through the inlets and channels access in small boats in warm weather would be truly delightful. We hope the plan will go into effect. The Huntress, with her accomplished commander, returning, brought us home, but too late to do what we would to this paper.

We would suggest to our readers to send a note to their ministers next Sabbath asking public prayers for Mr. Torrey, as is not uncommon for persons in affliction. "I was sick, and in prison" &c.

☞ The great mass meeting in Somerset is to be in Pittsfield on the 17th and 18th of June, instead of the 16th and 17th as stated in our last.

THE DUTY OF MAINE ABOLITIONISTS.

We would invite their attention to this subject particularly at the present time. Our position as a Liberty party is better than at any previous period. We have two weekly papers (half supported,) and a monthly is commenced. Three agents are in the field lecturing, circulating papers, tracts books, &c. and Eld. Whitney is laboring also in the same way. Lewis Clarke will return in June. Rev. C. C. Cone is also at work in Washington county. The Editor of this paper has been performing nearly half the work of an agent for several months, and considerable other occasional work has been done. Probably 20,000 extra papers and tracts, (15,000 from this office) have been circulated within the last year. We have also at least the good old scripture number of 7,000 Liberty voters, who would sooner bow the knee to Baal than to slavery, and who are among the very best of our population, true hearted, and many of them well informed on the whole question at issue. We have a population exceeded by no other for intelligence and sturdy honesty, to which to carry the noblest of causes. The rising spirit of the country, the policy of other nations, the co-operating sympathy of the civilized world, and the favor of Heaven, are with us.

Now with all these advantages, why shall not our cause go forward this year? A few thousand more voters would greatly diminish the obstacles opposed to us, and increase the pleasing probability of an early triumph in Maine. Why shall they not be had? What good reason can we assign to the country, or the slaves, why? The slave power and its allies will decide with much confidence by the votes of this year what is to be apprehended from this anti-slavery movement, and should the Liberty vote remain stationary, the arrangement of political affairs for '48, and thence onward to 1852, will be completed entirely irrespective of slavery, except to promote it still more effectually. In view of all that is involved, what is the duty of the friends of freedom this year? What efforts and sacrifices will not the occasion justify?—How momentous the trust committed to their hands!

1. *What is necessary to be done?*—The first thing is to give a general circulation of anti-slavery papers and other reading among the people. This is indispensable. We cannot advance without it. Liberty men must take hold of this work in earnest or the object cannot be gained. The poor must do something—the rich must do much. The cause cannot be strong with a feeble press.

2. The agencies must be firmly supported, and others still are greatly needed.

3. Town organizations are absolutely necessary, even should they be no more than the appointment of committees in different parts of the towns to see the work done and Liberty men at the polls, with a good list of new men.

4. Individual effort and influence must be made to do their proper work. Every Liberty man should feel himself called to this high duty. If main reliance is placed on agents and Conventions, the result will not be secured. This has been fully proved by experience.

Now, Liberty men of Maine, are you awake this spring, or are you asleep? Are you dead, or alive? Are you ready to meet the demands of the cause with labor and money, or are you not? Every thing is ready for a vigorous and nobly rewarded campaign this year, the good influence of which can scarcely be estimated. Have the right men and women been raised up for the occasion? Why should we slumber and dream till every form of hostility is again brought to bear against us. This is the year for us to prepare for 1848. Let us take hold as in '43 and '44, and the results will be most animating. Last year a noble advance was made in some towns, but in others nothing was done and the consequence was as deeply painful as the cause that produced it was criminal.

The congressional representative elections are to take place this year, which are among the most important to which the people are ever called. Whether we elect our candidates or not, our influence will be in proportion to the number of our votes, which should be much increased over any former election. How shall this be done? How has the present number in your town been gained? By papers, tracts, conversations, addresses, &c. Then use the same means and the same result will follow. Get up a bundle of our monthly paper for your town, that is if you believe it will do good, and after a month more we shall offer the Standard for the campaign. Friends, for God's sake, and humanity's sake; let us rouse to action,—manly—appropriate, patriotic *action*. Another strong pull, and a pull all together will secure us the victory, and the slaves ultimately their freedom.

☞ *Farmer's Library, No. 11.*—Another number of this able pamphlet has come, and our readers will have an extract next week. From a slight examination we think it as valuable as any preceding number.

☞ *Lardners' Lectures.*—The 13th number of this learned work is occupied wholly with the Steam Engine.

☞ *Musical Gazette.*—We are glad to receive this paper, published once a fortnight, Boston, edited by A. N. Johnson and J. Johnson, Jr., whose reputation for musical ability, as well as their paper itself, affords evidence that they will render service to that cause. It has two often been treated in so fanciful and impracticable a manner, as to produce little good.

"HAVE YOU A COW?"—We have received a large pamphlet, by the kindness of Greeley & M'Elrath, N. Y., on the whole subject of *Cowology*—how to know good cows by sight—how to raise them—how to take care of them—how to milk them—how to make the butter and cheese—how to fit up the dairy room, &c. &c. The treatise is one of much [illegible]

Dr. Nourse's Rejection.—Whigs.

The rejection of Dr. Nourse affords an illustration worthy of notice respecting the apologies and professions of the Whigs.—When they have the power to oppose slavery but fail to do it, their answer has been, that the "locos" would always unite with the slaveholders and outvote them. They were deeply in earnest to do something, but the Democrats wouldn't let them. Instance the Gag, etc. etc. When Mr. Giddings was virtually expelled from Congress, the Democrats were severely and justly denounced for running a candidate against him at his re-election.

But how is now? Dr. Nourse was opposed on the ground of cherishing some anti-slavery sentiments, and do northern Whigs defend and sustain him? Do they resist such tyranny by the overseers? Not at all. It is well understood here, and is no doubt true, that northern Whig senators joined with slaveholding Democrats, fostered and encouraged their aggressions on the rights of northern men, and thereby secured the Dr.'s rejection. Other causes operated, which by this Whig policy, were made successful. It will be well to bear this in mind for any future occasion.

We do not expect this insult of the south will be resisted by Democrats in Maine.—Those who feel it most may perhaps obtain the promise of some office, and all will be hushed up. There is no remedy for slavery but with the body of the people. If they break away from party leaders and resist it, it will fall, but not otherwise. The question is with them.

O SLAVERY! SLAVERY!!

Perhaps many of our readers will recollect the case of the slave Pauline, who about a year ago was tried and condemned for abuse of her mistress. She was a beautiful girl, kept as a mistress by her vile master, and this of course created a constant quarrel between her and her master's wife, from whom she suffered much. While her master was absent several weeks Pauline thought proper to retaliate by confining her mistress, closely restricting her food and inflicting pretty severe chastisement. For this she was tried and condemned to be executed, but the sentence was delayed for a particular reason! C. M. Clay says the act if performed by a white person on a slave would have been no crime at all, and would have been justified by Southern religion; but committed by a slave—*she dies!* Her execution has recently taken place, and is described with horrid particularity by the New Orleans papers. The following from the Liberator contains proper reflections.—This, be it remembered, is the business which the North supports in the church and at the ballot-box. Every man who voted for Clay or Polk voted for it in effect.

Pauline, the Slave.

At last, they have murdered her! The New Orleans Picayune, of the 30th ult., announces the murder. For a year she has been on the doom-book, waiting, and now she has passed away from it, murdered by Louisiana law, said to be executed. She waited through that year of sorrow till her offspring should be born; then, when the parent's affections were born in her soul with the birth of her child, and all nature in her cried for life to fulfil loves and duties, they murdered her, and left her baby alone, orphaned by the law calling itself the executor of God's justice. Shall not the cry of that orphan shake the throne of the Almighty?—Man need not imprecate a curse upon the State that has done this thing, nor ask a wo upon it. It *is* accursed, the wo *is* upon it, without the asking, and clings to it as fate.

Pauline was by the law and morality of Louisiana, a slave; born probably the child of lust, sold by the law which murdered her, as clay into the hands of the adulterous potter, her master. He exalted her to the eminence of mistress of his affections, over the unhappy white partner whom he called his legal wife; and Pauline, proud of her evil exaltation, the only eminence her lot there knows, the only point of aspiration her condition of life there allows her, the accepted slave of her master's illicit love, lifted up her hand to smite the legal wife, her mistress. And for this, Louisiana law doomed her to be murdered, and called it the execution of justice! She was quick with child by her adulterer; and by a horrible mercy, the law spared her a year, till the fruit of her body should ripen and fall, and then cut down the tree.—They say she was firm, and died in the Catholic faith. She struggled for some time after her suspension, the fall not sufficing to dislocate her neck. In what faith do they *live* who do such things?

Where is the husband of that smitten white wife, the father of that orphaned child? He owned the mother by the law of the State, which, having first sold her to his will, murdered her for the natural consequence which followed, pride which despised her lord's rejected wife, and mocked the unhappy mistress in the home, and lifted up her hand to smite her. The law of Louisiana hangs its Hagars, and sends them away; but the angel of the Lord shall surely meet them in the land toward which they go. Where is that adulterous husband, father of the orphan? His child, the child of Pauline, waited for by the mother with pangs such as no other heart can know, whose birth into the light of life was to deliver the mother over to the hand of the executioner—that orphan claims him for its father, and natural protector—"O, help me; love me; she is gone; her breasts full of milk, her heart streaming with new affections, she whom God gave me for my mother!" And the same law which waited till the child should be born before it murdered the mother, dooms the child its father's slave. *The child follows the condition of the mother.* The mother was the adulterer's slave; the child, *his* child, shall be his slave; shall groan under the lash, if it be born a man-child; shall be sold, like the mother, to lust, if it be a woman-child. The same law which murdered its mother, makes that its fate on the earth. "*Let not my child be born a girl, for very sad is the life of a woman!*" This the Almighty Father's ear most often hears, from the land which dooms His dusky daughters to be Hagars, and then hangs them.

Louisiana law, the law of one of our sister States in this Christian republic, condemns to death a female slave, the object of her master's criminal love, because, instigated by him, she oppressed his wife, her mistress. Because the slave was quick with child, the law reprieved the sentence a dreadful year, till the babe should be born, and then murdered her by a public execution on the gallows, leaving the babe motherless, the slave of its own father. "O heaven! O earth! and shall I couple hell?" H.

Invasion of Mexico.

The territory where the American army is now encamped opposite Matamoras, is as perfectly a part of Mexico as any province in her possession. She has ever held it under her control and the inhabitants have never revolted from that government, nor has any other power ever pretended to govern it so far as we are informed. It never joined the Texans, nor had they any shadow of claim to it otherwise than as one man owns his neighbor's farm because he merely *says* it is his.—The United States have therefore *invaded* Mexico in behalf of slavery, taken possession of part of her territory and hold it simply by the sword. Whatever blood therefore is shed there is shed murderously. The whole procedure is pillage and robbery, perpetuated with impunity because Mexico is too weak to repel the invaders. But slavery demands the territory, and the country of course acquiesces and robs a nation to whom we are bound by treaty of peace. Several men have been shot because they had become sick of their infamous business and attempted to make their escape.

NEW YORK.—The delegates to the Convention in that State for revising the Constitution, have been chosen, of whom a majority are Democrats, so called perhaps because they are in favor of regulating the elective franchise by the color of the face. But their work will have to be submitted to the people for adoption, and if the Liberty party will keep clear of all alliances with either of the old parties and engage zealously in preparing the people to act right, there is hope that the right of suffrage may be enjoyed by all the citizens. We doubt not the friends of freedom, forgetting the things that are behind, will seize this question with their usual energy, and save the organic law of the State from slaveholder's dictation and principles.

☞ Our sincere thanks are due to Mr. Tuttle of Mt. Vernon for an excellent pair of boots, made in the most substantial manner. Superior work to this, is seldom to be found.

☞ We regret that the notice for York did not come in season for last week, but notice can now be given by handbill, papers, &c. Let those meetings in York and Cumberland be large as they will be interesting.

Mr. Torrey.

BALTIMORE, May 5, 1846.

DR. BRISBANE—*Dear Sir:*—Rev. Charles T. Torrey is yet alive. For a few days he has been apparently a little better, but exhibits so many of the last symptoms of consumption, that he cannot be expected to survive many days. There was a rumor abroad here last week, that Gov. Pratt was about to pardon him conditionally, but I presume it was without much foundation. Mr. Torrey is still calm and cheerful, and seems to be troubled by nothing but the thoughts of his dear wife and two little children. Thousands are doubtless praying for him in these last hours of his life in prison. He has all the care and attention that are possible to his situation.—*Citizen.* H.

TORREY IS DEAD! THE FOUL DEED IS CONSUMMATED!!

By the mails of this (Wednesday) morning we learn the painful but anticipated fact that the murder of REV. CHARLES T. TORREY by the slaveholders of Maryland, is completed!

Death of Rev. Charles T. Torrey.

A correspondent in Baltimore writes to a gentleman in this City, May 9th, P. M.:

"Our beloved TORREY departed this life at 3 o'clock this afternoon. Mr. S. was absent from the City, and I have therefore learned none of the particulars of his death. He visited him twice yesterday, and found him peaceful and happy. There is now no more that his enemies can do. Happy deliverance!"

Another correspondent writing to the same the day before, says:

"I have just come from the bedside of our friend Torrey: he is almost gone. He had a hemmorrhage last night, and threw up half a gill of blood. He is very weak now but knew me, and spoke of his death in view with faith and resignation. He spoke also of the kindness of Jesus, in making "sick and in prison" the climax of his specifications when he noticed the positions in which his disciples might administer to his wants. "He may have thought of *me*," said he."

MR. TORREY'S FUNERAL.

We learn that the funeral occasion of Rev. Charles T. Torrey is to take place in Boston on Monday next, at 3 o'clock P. M. Rev. J. C. Lovejoy is to deliver a discourse.

Another Torrey Case.—We learn by a letter from Tazewell County, (says the Western Citizen, Chicago) that George Kearn, an old gray hair Christian, a local preacher in the Methodist denomination, (not a seceder) has been imprisoned on the charge of feeding the hungry, clothing the naked, and giving aid to the hunted fugitive! He is a resident of Woodford County, but as there is no jail there, he is confined at Tremont. How long shall wicked men, under the sanction of law, be permitted to insult God, and mock his mercy and loving kindness.

☞ The Legislature assembled this week, but we go to press too early to communicate any information from Augusta.

☞ We have sent copies of our Monthly paper to most towns, and respectfully request our friends to procure a circulation as soon as possible. How many shall be issued on the first of June? No. 1 can yet be had—send on. "*Every Liberty man with a Liberty paper.*"

THINK OF THAT.—A speculator who buys largely of the producers, remarked to us, that the first thing he looked for when he went into a man's house to purchase, was a newspaper. If he saw none, he was *sure of a good bargain!* *Cincinnati Commercial.*

A FIGHT IN WASHINGTON.—I understand from a gentleman just from Washington that there was a grand fight in that city, since I left, between a member of Congress and *another* ([illegible]) After some words, it is said that the member of Congress broke two [illegible] over the other poor fellow's head.—[illegible] Members will have some kind of *amusement* during the [illegible].

I think, from what I see, that there will [illegible] in the House to-

Foreign News.

The Army of Slavery. War.

The prospects of serious trouble with Mexico are now greater than at any previous time. Blood has already been shed, and more is likely to flow, every drop of which will be shed for slavery. That is at the bottom of the whole difficulty and the people should know it. They will have to foot the bills.

Correspondence of the Tribune.

New Orleans, April 29, 1846.

Gentlemen:—Enclosed I send you the latest news from Mexico and Texas, in an Extra just issued by the *Tropic.* It will be found quite important. The men of our fleet off Vera Cruz are suffering severely from sickness. *Lieut. Porter and four men have been killed by the Mexicans*, and the Commanding General says he is not responsible! This extraordinary excuse is only equalled by Gen Taylor's accepting it as a valid one for the outrage.

The following persons came passengers in the New York:—

Gen. Worth, Col. Coffin, Col. Fisher, Col. Waite, Col. Watts, Major Van Ness, Major March, Capt. Duncan, Capt. McLellard, Capt. Whitehead and Capt. Cobuin, Lieut Root, Dr. Robinson, Dr. Kain, and seventeen discharged U. S. soldiers.

The Texas Congressional election was yet undecided. The Houston Star thinks there is little doubt that Judge Pillsbury is elected. The Galveston News thinks the chances are in favor of Col. Williams.

Gen. Taylor's heavy ordnance of eighteen pounders are said to be situated within point blank shot of Gen. Ampudia's house in the middle of the City, at a distance of 300 yards. Thus the two armies have been situated for upward of two weeks up to our present dates, neither having committed any positive act of hostility upon the other. On the 10th inst. Col. Cross, Commissary-General of the Army rode out by himself about 10 o'clock in the morning, to the house of a German, about two miles from the army, where (as was afterward ascertained) he was taken prisoner by a party of Mexican Rancheros. As soon as he was missing, Gen. Taylor sent a detachment of men, who scoured the country in search of him, but to no purpose.

From the Galveston News, Extra.

Still Later.

We may here remark that it is now understood as a fact that Ampudia is already superseded by Arista, from whom we may expect the next Proclamation. This General is admitted to be an officer of character, good sense and prudence, and whatever proceeds from him will be entitled to some consideration.

In our summary of news by the steamship Telegraph, we omitted to state what may be of some importance, viz: that Gen. Ampudia, in his answer to the inquiries of Gen. Taylor concerning Col. Cross, expressly disavowed any acts of hostility that might have been or might hereafter be committed by Mexicans *on this side of the river*, stating that all such acts were unauthorized by him or his Government.

The Notice Given to Great Britain.

The *Herald* of Wednesday morning contains the following:—

"We received intelligence, last evening, from Washington, on the very best authority, that Mr. Buchanan, by direction of the President, sent dispatches by the steamer which sailed from Boston on the 1st inst. addressed to Mr. McLane, in London, directing him to give Lord Aberdeen the year's notice providing for the termination of the Joint Occupation of the Oregon Territory.

"Mr. Buchanan has also given official information of the fact to Mr. Pakenham,—Nothing farther has taken place between the functionaries of the two Governments. We wait for the next step—as the all important one."

Marriage of the American Minister at Turin.—Hon. Robert Wickliffe, Jr. *Ch'g d'Affairs* of the United States, at Turin, was married on the 7th of April, to Miss Josephine Van Houtun, of Rotterdam—a lady of rank and fortune. The marriage was celebrated in the Chapel of the Prussian Embassy, at Turin, by Rev. Mr. Bert, Pastor of the Protestant Legation. In the evening, Mr. W. entertained the bride and a distinguished party at dinner. The act of marriage was attested by the Chevalier Biscarra, for the bride, and by Mr. G. J. Crufts, Charleston, S. C. for the bridegroom.

From Cape Haytien—Per "Somers."—*Cape Haytien, April* 22, 1846.—Since the departure of the Gladiator, which sailed for New York on the 8th, we have had no political change worthy of note. Ex-President Pierrot has been ordered to reside in the South where he has no personal influence.

Riche's Government is considered as settled, at least for the moment, and every thing is now quiet. The market is overstocked with American produce, especially in respect to the articles of flour, pork and soap.—*Cor. Philadelphia Exchange.*

The City of Naples is the most thieving place on earth. The population is 400,000 viz: 100,000 thieves, 100,000 beggars, 100,000 soldiers and priests, and the balance decent people, who are made up of foreigners (chiefly English,) respectable persons and shopmen, with the nobility and fishermen, who rank as the most honest of the Neapolitans.

The English Baptist Mission on the Island of Fernando Po., coast of Africa, has been broken up by order of the Spanish Government.

By an Extra from the N. Y. Tribune kindly sent us, we have additional intelligence.

The brig Apalachicola, Capt. Smith, arrived at this port yesterday from Brazos Bay, whence she sailed on the 24th ult. and reports that on the 22d she left Point Isabel, where Major Thomas, the acting Quarter-Master, informed Capt. Smith that the body of Col. Cross had been found about 4 miles from Gen. Taylor's Camp on the Rio Grande.—From the wounds upon the body it seems evident that he was killed by a lance.

It was further reported that a person in Matamoras had acknowledged that he was the murderer, and had the watch and clothing of Col. Cross in his possession.

Gen. Taylor, it is reported, had made a formal demand for the murderer.

All open communications were permitted to pass by the Commandant at Point Isabel between that post and Matamoras.

The Mexican schooner Juniata, from this port for Matamoras, was taken into Brazos Bay on the 22d ult. by the pilots—no doubt by permission of the blockading force.

Still Later.—The schr. Cornelia, Capt. Stark, arrived last evening from Brazos Santiago, whence she sailed on the evening of the 24th inst. She reports that about three hours before she sailed an express arrived from General Taylor, stating that the Commander of the Mexican forces had made a formal declaration to Gen. Taylor that if he did not move his army from the position he then occupied within thirty six hours, that the Mexican batteries would be opened upon them.

The same express also stated that at that time a body of 2000 Mexicans had crossed the Rio Grande near Boretta a small town about eight miles below Matamoras, on the West bank of the river—and taken up a position between Point Isabel and General Taylor's camp. The design of this movement is evidently to cut off the American troops from their supplies.

There was a rumor brought by one of the schooners last night, that our Consul at Matamoras, apprehending imprisonment from the Mexicans, had left his post and repaired to Gen. Taylor's camp.

CONGRESS.

Washington, May 5th, 1846—5 P. M.

The Committee to investigate the manner in which C. J. Ingersoll obtained the information which the President has said he could not conscientiously communicate to Congress, met this morning.

Mr. Ingersoll, who had been summoned before the Committee for the sake of learning from him how he obtained the information, transmitted a note refusing to give any information.

The Committee accordingly adjourned till Thursday, at which time they have summoned Mr. Buchanan, Secretary of State, Mr. Trist, Chief Clerk, Mr. Stubbs, &c. to appear before them.

They have also addressed a note to the President, asking whether he knows aught of the manner in which the burglary (shall I call it?) was effected.

The Committee will pursue the matter to its results, and investigate faithfully. Ex-President Tyler will probably be summoned. I shall keep you advised of the movements.

A communication was received from the Secretary of the Navy, giving some information relative to pay, &c. of officers, &c. in the Navy.

The Post Office Appropriation bill, of which I have already given you the items, was then taken up and discussed till about 3½ o'clock, when the House adjourned.

A message was received from the House stating that this branch insisted upon its disagreement to the amendments of the Senate in the Deficiency Bill, giving $2,250 to Dr. Thomas P. Jones, and $1,600 to Florida for arrearages in the expenses of her Territorial Legislature.

Mr. Haywood moved that the Senate recede from both these amendments, and the motion prevailed by Ayes 17, Noes 12—exactly a quorum.

It was agreed, on motion of Mr. Morehead, that the French Spoliation bill should be made the special order for Monday next.

The bill to provide for the salaries of three Judges of the District Court in Florida was next taken up, and after considerable discussion the same was fixed at $1,600 each, and the bill was ordered to be engrossed. Adjourned.

The Speaker presented a message from the President in answer to a resolution calling for copies of correspondence between G. W. Gordon, late Consul at Rio Janeiro, and the Department of State, relative to the slave trade in the Brazils. Laid on the table and the motion to print lost.

Another Message from the President was presented in answer to a resolution relative to shooting deserters from the ranks of the Army under the command of Geo. Taylor. It covered a letter from Gen. T. to the Department of War, in which it was stated that four men had been drowned, and two men killed by the picket guard, in attempting to escape. Laid on the table, and ordered printed.

Execution of Deserters.

Mr. John Q. Adams offered a series of resolutions calling upon the President of the United States to report to the House the names of the soldiers who had been put to death for desertion, without the formality of a court-martial, since the commencement of the present session of Congress.

Also, the names of the officers under whose authority said soldiers had been put to death.

Also, calling upon the President to have said officers arrested and brought to trial before a court-martial, upon a charge of *murder*.

Also, instructing the Military Committee to inquire into the causes of the increased number of desertions from the Army, and report thereon.

Mr. Adams asked for the consideration of the resolutions, which was objected to. He then moved a suspension of the rules, but the House refused to suspend by a large majority.

Mr. Giddings rose to a privileged question. He moved to reconsider the vote by which the House had yesterday ordered the printing of the documents received from the President, in reference to the shooting of the deserters.

Mr. Giddings denounced the act of shooting the soldiers as one of downright murder, wholly unjustifiable and calling for the most solemn consideration on the part of the House.

Mr. Giddings then proceeded to call the attention of the House to a somewhat similar case, which he found in one of the volumes of "American State Papers" on Military Affairs, when he was called to order by

Mr. Geo. W. Jones, who contended that it was not in order to go into the merits of the question on a motion to reconsider a vote on printing.

Mr. J. Q. Adams enquired whether the nature and character of the documents to be printed were not relevant?

The Speaker said they were.

Mr. Giddings said that the very object he had in view was to show the importance and character of the documents, the nature of which had been suppressed—not put forth in the papers, but actually suppressed. He was going to show, when called to order, that in a similar case the House had ordered all the documents to be printed.

Mr. G. W. Jones again raised a point of order. It was not in order to make an argument in *favor* of the printing on the motion of the gentleman from Ohio.

The Speaker enquired of Mr. Giddings what his motion was?

Mr. Giddings replied that it was to reconsider the vote by which the documents had been ordered to be printed.

The Speaker said it was not in order to make an argument in favor of the printing, by the mover of the resolutions, because the H. had already ordered the printing.

Mr. Schenck inquired if it was not in order for a member to make a speech *against* the position he occupied?

Some conversation ensued, and Mr. Giddings then went on to state the circumstances attending the shooting of some deserters in Florida, under the orders of Colonel King, in 1819, and to show that Congress had ordered an investigation of the facts, and had directed the publication of all the documents in relation to it. They had also passed a resolution requesting the President to strike the name of Col. King from the roll of the army.

Mr. Burt raised a question of order.

The Speaker decided that Mr. Giddings was not in order.

From this decision an appeal was taken and the Chair was sustained.

The motion of Mr. Giddings to reconsider was then laid on the table.

Competition.—Rev. Wm. A. Hallock having offered a premium of $50 for the best Tract *on Dancing*,—James Gordon Bennett, of the N. Y. Herald, (not to be outdone,) offers $70 for the best tract on the same subject.

Sold to the Devil.

Under this startling caption, friend Burleigh of the Charter Oak informs us that Mr. C. A. Doyle has started a paper in Carlisle, Pa., for the purpose of aiding southern and northern kidnappers in hunting fugitive slaves. He promises that his sheet shall "be devoted to the interests of the people in Maryland and Virginia, to expose those who secrete fugitive negroes who escape from the South." He also proposes "to engage men in all the towns along the Pennsylvania Line to give us (him) the earliest information regarding any runaway negroes who may attempt to pass through Pennsylvania." He will advertise for the man-hunters, giving descriptions of their "escaped chattels," and send early copies of his paper to agents, that the fugitive may be headed off in his attempt to obtain his liberty.

Christian Dancing.

Premium for Tract on Dancing.—A gentleman hereby offers a premium of fifty dollars for the best Tract, not exceeding 12 pages, on the question of "The Propriety of Dancing by Church members. and the expediency of teaching it to our children." Committee of Award: Rev. Stephen H. Tyng, D. D. New York; Rev. E. W. Andrews, Troy, New York; and Wm. A. Hallock, 160 Nassau Street, New York, to either of whom manuscripts, each accompanied by a sealed envelop containing the name of the writer, may be addressed (post paid) until Nov. 1. 1846.

Wm. A. Hallock.

We would respectfully suggest to Mr. Hallock to offer another premium for a Tract on the question of the propriety of church members' stealing infants at their birth, robbing them through life of the fruits of their labor, permitting them to drag out their weary lives in intellectual and spiritual darkness, to die at last, and be buried, more like dogs than men; and of teaching their children that such things are not inconsistent with a Christian life. We are not disposed to comment on the character of a church whose members stand aghast in holy horror at the sin of dancing, but can cover up that of slaveholding.—Thank God their hypocrisy is becoming plainly manifest in the eyes of all the people.

News Items.

A Bitter Truth.—We level the poor to the dust by our general policy, and take infinite credit to ourselves for raising them up again with the grace of charity.—*Fonblanque.*

The Blockade of the Rio Grande.—We learned last evening that formal protests had been made before the British Consul by the English houses which had shipped cargoes on board the schooners Equity and Floridian, for Matamoros, which were turned back by the United States brig Lawrence, off the mouth of the Rio Grande.—*Picayune.*

"Democratic Economy."—The General Appropriation bill now before Congress, appropriates $830,772 to pay for transportation of troops to Texas, and for the pay also of volunteers in the Slaveholders' War.—*Hamp. Herald.*

Softening Down.—The principles of freedom are progressing slowly in Austria. The official paper at Vienna has the following *humane* notification:—"To date from this day, it is prohibited to soldiers on duty to fire on those persons who omit taking their cigars from their mouths when they pass before a sentry or a guard house."

Texas.—The New Orleans correspondent of the N. Y. Courier, gives the following timely hint. He says: "I hope that Congress, or at any rate, the press, will keep—to use a Western phrase—their "eyes skinned" when Texan affairs, as to money matters, come up for discussion. We shall be lucky if the Treasury escapes with anything short of $20,000,000, not of course taking into view war expenses, if such an event occurs."

We suppose that $20,000,000 is the *dowry* that Gen. Houston alluded to as having been brought into the Union by the "lone star."

The Kidnappers.—The Ohio Statesman says the Grand Jury have found bills of indictment against Justice Henderson and his associates engaged in the infamous kidnapping of Phinney, and that the evidence before the Jury was more positive, if possible, than that adduced in the Court of Examination. Henderson is still in jail, and it is to be hoped he may remain there at least until Phinney is restored to freedom.

Death of the Governor of Delaware.—Doctor Maull, acting Governor of Delaware, died suddenly at his residence in Milton, on Sunday, 3d inst.

Yankee Sailors.—We learn from the New York Tribune that Capt. Land, of the ship Rainbow, when last at Canton told his crew that if they reached New York within a specified time he would make them a present of $80. The noble fellows worked the ship home far within the required time, and thus divided the captain's gift—$40 to the Mariner's Industrial Society, $25 to the Floating Church of our Savior, and the remainder to the Bible Society.

☞ Benjamin Franklin says:—"Printers accounts, though small, are a very good index of character. Let me look over my books, and I will tell you the character of every person whose name is there."

Daniel McCook, of Ohio, charged with an attempt to bribe Victor E. Piollett, a member of the committee on banks of the late Legislature of Pennsylvania, has been found guilty.

Oregon Emigrants.—It is said that ex-Governor Boggs will head one of the emigrating companies for Oregon, which will leave St. Joseph in a few weeks.

The Brooklyn riots are all over—the troops withdrawn—the Germans are at work unmolested—and Brooklyn is herself once more.

Prof. Olmstead, of Yale, recently escaped very narrowly from an explosion of gases, through which he was causing Electricity to pass.

A boy, calling on a doctor to visit his father, who had the delirium tremens, not rightly recollecting the name of the disease, called it the *devil's trembles;* making bad Latin but very good English.

A New York paper says it is computed that one million passengers annually pass up and down the Hudson River. The price of passage varies during the season; but averaging the price for a year at one dollar, the revenue to the steamboat owners is a million of dollars per annum. There will be fifteen splendid large sized boats on the route between New York and Troy and Albany, the coming season. In addition to these are thirteen smaller boats that trade between New York and the cities and towns on the river between New York and Albany.

Arrangements have been made by the Secretary of the Navy for raising the Missouri.

THE WAR OF SLAVERY BEGUN.

From the Camp.

The Union publishes the following letter received by Gen. Cameron at Washington City, confirmatory and explanatory of recent movements.

Brazos Santiago, (Texas) April 27, 1846.

Dear Sir—I embrace the opportunity of the departure of a vessel for New Orleans, to announce to you that hostilities have commenced between the Mexican forces and the American army of occupation, under the command of Gen. Taylor. Yesterday, Captain Thornton, of the 2d regiment of dragoons, with seventy dragoons, encountered a body of Mexican troops, a few miles from Gen. Taylor's camp, and after a considerable fight, the Americans were cut to pieces. One officer killed, certainly.

A wounded dragoon, who was sent back to General Taylor's camp, after the action, says he counted forty-seven of the party of Americans, killed, wounded and prisoners, leaving twenty-three of the party to be accounted for; most of whom, it is hoped, will succeed in getting back to General Taylor's camp. We have not the particulars of the affair, and only know, certainly, that an affair has taken place between portions of the two armies.

The Mexican army is believed to be ten or twelve thousand strong. A considerable force is now crossing, or has crossed, the left bank of the Rio Grande, with the view, it is thought of either attacking Gen. Taylor's camp, or this depot. If they could take this place, and thereby cut off Gen. Taylor's supplies, he would be compelled to make a retrograde movement.

The mails of Wednesday morning bring farther particulars. A letter from Washington says:

"The Military Committee of the House met this morning, for the purpose of putting its affairs in train to meet the demands for information, and to suggest estimates and ready resources to-morrow.

"A letter was received here recently by a respectable gentleman from a merchant in Vera Cruz, dated April 2, in which he remarked that the movements of the Mexican army toward Texas would depend upon advices then expected from England, and which reached there very shortly afterward, whereupon the signal for these operations was given, and the result is now before the world. *It is argued from this strong fact, that Great Britain* is an actor behind the scenes in this attempt of Mexico. I do not pretend to endorse the inference, though it carries much plausibility upon its face."

A message from the President is expected immediately, recommending a declaration of war: and the Committee on Military Affairs are expected to urge the raising of 50,000 men, and the appropriation of $10,000,000 for the war.

Twenty minutes past 7.—The Telegraph has just announced that the mail has just arrived at the Post Office. The dispatch has now commenced as follows:—WAR ! ! To Arms ! ! To Arms ! !

7½ o'clock, P. M.—The Telegraph has just confirmed the report of the destruction of Thornton's command.

The call of Gen. Taylor for help has roused the semi-barbarous population of the lower Mississippi to great excitement. A letter from New Orleans says:

As I write, the roar of artillery fills my ears, summoning the citizen soldiery to their duty. The mail from the North having failed today, all we have to talk about is the Army on the Rio Grande.

P. S. Since writing the above, I have seen a letter of the very latest date from Gen. Taylor's Camp, which says that only Lt. Kane and ten men were shot—that Mason and Hardee were prisoners, and that the fate of Thornton was uncertain. The belief in the Camp was that Capt. Thornton, finding himself surrounded, charged the enemy with a view to cut his way through. Your news from here may appear disastrous; but it will assuredly be followed by glorious intelligence immediately thereafter.

Half-past 10 *A. M.*—The Legislature assembled this morning and voted $100,000 for the pay of Volunteers to proceed immediately.

Santa Anna.—Probably this gentleman entered Vera Cruz on the 13th inst., and was declared by a party in Mexico, President.—By advices received in Charleston dated Havana the 8th, it is stated that Santa Anna would leave Havana on that day for Vera Cruz, in company with General Almonte.—That confirms the suggestion of our Vera Cruz correspondent.—*N. O. Tropic, April 22d.*

Degrees of Drunkenness in London.—If Prince Albert were drunk, he would be called elated; if Lord Tristam were drunk, he would be called elevated; if Mr. Plum, the rich merchant were drunk, he would be called inebriated; if a respectable tradesman were drunk, he would be called intoxicated; but if a workman be in liquor, it would be said that the nasty beast was as drunk as a pig.—*London paper.*

County of York.

An Anti-Slavery Convention for the County of York will be held at South Parsonsfield on *Wednesday* and *Thursday*, May 27th and 28th, for the discussion of Liberty principles, and the transaction of business.

W. Davis, Agent for the Maine Liberty Association, George Thompson, the Louisiana Fugitive, and others from abroad will be there.

It is hoped that the friends of humanity will be awake, and give our cause a new impulse in this County. Let us have a large meeting.

George Hilton,
L. P. Hilliard,
May 8th, 1846. J. W. Seaver.

Notice.—Cumberland County.

Cumberland County Liberty Meeting for the selection of candidates for *County Officers*, and to discuss Anti-Slavery *subjects* will be held at North Yarmouth, *Baptist Church*, on *Wednesday* and *Thursday*, 3d and 4th of June, commencing at 10 o'clock.

Messrs. Willey, Davis and Lewis Clarke will be there.

We hope to see a great gathering of the friends of the slave *and the* country from every town in the county.

The generous hospitality of North Yarmouth *abolitionists* is too well known to require re-assurances of a *hearty good welcome.*

A recent letter from them says:

'We want a great meeting!' The committee respond:—LOOK OUT FOR IT!

J. A. Parsons, } Co.
S. Shaw,
Wm. Smith. } Com.

May 4th, 1846.

Daguerreotype Miniatures.

WM. HASTINGS has taken the room over the office of the Register of Deeds, where he will take DAGUERREOTYPE MINIATURE LIKENESSES in any weather and in a satisfactory manner. He has a good, tried and approved instrument, that brings out the subject in great perfection. All persons are invited to examine his specimens. 41tf

Augusta, May 17, 1846.

OXFORD COUNTY.

I propose to be in
Livermore, May 11th and 12th.
Hartford, May 13th and 14th.
Canton, May 15th and 16th.
Peru, May 17th and 18th.
Sumner, May 19th and 20th.
Paris, May 21st and 22d.

The friends are particularly requested to select the best places, where the greatest number of honest people can be collected, and give extensive and early notice of the meetings.—I ask their vigorous co-operation to advance the cause in that County. W. Davis.

Agents for the Maine Liberty Association.

WOODBURY DAVIS, Esq.
Rev. G. W. FARGO,
Mr. OTIS RICHARDSON.

Miss Coburn's Canada Miss'n.

W. R. PRESCOTT, Hallowell, Agent.

Union Missionary Society.

Dea. EBEN'R DOLE, Hallowell, Agent.

MARRIAGES.

In Winthrop, by Rev. Mr. Thurston, Mr. Daniel A. Fairbanks to Miss Elizabeth Waugh.

In Gardiner, David M. Stevens to Lucy J. Peacock; Thomas Goodwin to Mary A. Knox; John Warren to Mary Webber.

In Litchfield, Isaac Rowell "A citizen of the world," and formerly junior editor of "David's Sling," that paper which "died in the hope of a future resurrection," to Margaret W. Adams of L.—*Gardiner Fountain,*

In Augusta, Alden W. Philbrook to Mary W. Whidden; by Rev. E. Freeman, Elisha Barrows to Lydia Robinson.

In Winthrop, by Rev. Mr. Bates, Allen L. Trufant to Delia Joy.

In Brighton, Mass., 2d ult., Mr. Geo. A. Caldwell of Charlestown, Mass., to Miss Frances E., daughter of Mr. James Lakeman, formerly of this town.

DEATHS.

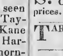
Died in West Gardiner, May 4th, Mrs. Lucy widow of the late William Fuller aged 83 years.

In Reading, Penn., 28th ult., of bilious plurisy, Rev. E. G. Cutler. Pastor of the First Congregational Church of Belfast, aged 34 years.

In Topsham, (of consumption) John Godfrey, aged 63.

In Brooks, Carver P. Nesmith, D. G. W. P. of the Sons of Temperance of this District, and C. of the Grand Division of the State of Maine, aged 36 years.

TO LET.



THE 2 story house, corner of second and Academy street, recently occupied by Mr. Gould. Apply to Stephen Sewall, at Stephen Smith's boarding house. 41 Hallowell, May 6, 1846.

Carding and Cloth Dressing Mill.

ONE undivided half of a Carding and Cloth Dressing Mill, situated in the town of Minot, for sale very low; or it will be leased at a fair price. Apply to 28 S. PAGE & CO.

SOLAR LAMPS—A rich article—Also Solar Hanging Lamps, for Churches, Halls, or Stores, for sale at R. G. LINCOLN'S. Dec. 10. c13s20

Carpets.

F. LYFORD & CO. have now on hand as good an assortment of CARPETS as can be found in the state, and will be sold as low.

Purchasers are invited to call and examine.

Sept. 15, 1845.

Machine Cards.

S. PAGE & Co. have just received their supply of CARD CLOTHING, which they offer at low prices. Also Sperm and Lard Oil suitable for wool.

TAR for sale by S. PAGE & CO. 22

BRUSHES.

S. PAGE & CO. have on hand, and offer for sale an assortment of BRUSHES, consisting of Blind, Clothiers', Clothes, Floor, Graining, Hair, Horse, Marking, Nail, Paint, Shoe, Stove, Stencil, Shaving, Sash, Scrubbing and Tooth Brushes; also Striping Pencils, The above will be sold low. 9

LAMP OIL. Winter Strained Bleached Sperm OIL, Spring Strained do., Winter Strained Whale do., of good quality for sale by 9 S. PAGE & CO.

UPHAM'S PILE ELECTUARY, for sale by 22 S. PAGE & CO.

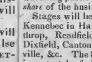
FRUIT and ORNAMENTAL TREES.—A large lot of Grafted Apple Trees, of a superior quality; Pear, Quince, and Peach Trees, with a great variety of Plumb Trees, for sale by R. G. LINCOLN. Hallowell, March 27, 1846. 28

You can Raise your own Onions.

TOP ONION SEED, that the worms will not trouble, for sale at R G. LINCOLN'S. Garden seeds, of all kinds at wholesale and retail.

May 1, 1846. 33

KENNEBEC & BOSTON STEAM NAVIGATION, 1846.



The NEW, SAFE and Fast Sailing Steamer

KENNEBEC, Capt. N. Kimball,

UNTIL further notice will leave Steamboat Wharf, Hallowell, Mondays and Thursdays for Boston, at ½ past 2, Gardiner at 3, and Bath at 6 o'clock, P. M.

Returning, leaves North side of T Wharf, Boston, Tuesday and Friday evenings. The Kennebec is a new Boat, built expressly for this route; is well furnished with Boats and Fire Engine; and her good qualities as a Sea Boat, with her splendid accommodations have rendered her a great favorite with the travelling public; and the proprietors hope to have a *share* of the business the coming season.

Stages will be in readiness on the arrival of the Kennebec in Hallowell, to carry passengers to Winthrop, Readfield, Wilton, Livermore, Farmington, Dixfield, Canton, Skowhegan, Norridgewock, Waterville, &c. The Steamer Phœnix will also be in readiness to take freight and passengers to and from Waterville on the days of arrival and sailing.

A. H. HOWARD, *Agent.*

Hallowell, Apr. 2, 1846. 29tf

GRAHAM FLOUR.—S. PAGE & CO. have for sale a few barrels of the "Gardiner Mills" GRAHAM FLOUR. 18

NOTICE.

ALL persons indebted to the firm of F. LYFORD & CO., by note or account, previous to the 31st of March last, are requested to make immediate payment to the subscriber, as the business of the concern must be settled up to that date. F. LYFORD.

Hallowell, April 8, 1846. 30

S. PAGE & CO. have just received a fresh supply of Buchan's Hungarian Balsam, Richardson's Bitters, Wister's Balsam Wild Cherry, Sands' Syrup Sarsaparilla, Mrs. Kidder's Cordial, Brown's Sarsaparilla and Tomato Bitters, Wright's Indian Vegetable pills, Smith's Sugar Coated Vegetable Pills, and will be sold by the dozen or single package at the lowest prices. 22

R. G. LINCOLN,

Importer of Crockery and China Ware, WHOLESALE AND RETAIL.

ALSO

Wooden Ware and Cutlery,

Nos. 1 & 2, Lincoln's Corner, *HALLOWELL, ME.*

LEWIS CLARKE'S NARRATIVE, at THIS OFFICE, 25 cents single.

LIBERTY ALMANAC for 1846. This can be had at THIS OFFICE, 60 cents a doz. 6 cents single.

Sand's Sarsaparilla,

For the Removal and Permanent Cure of all Diseases arising from an impure state of the Blood, or habit of the System, viz:

The searching influence of this preparation reaches the blood, and its antiseptic properties either discharge or render harmless the virtue of disease in that fluid, while its tonic qualities strengthen the stomach, and the slightest laxative power with which (however strange the combination may seem) it is imbued, acts gently upon the excretory organs. To those afflicted with pustulous or other eruptions, scrofulous ulcers, superficial or deep-seated sores, inflamatory or chronic rheumatism, general prostration, hepatic diseases, &c. &c. it will be found to produce a most beneficial, and so to speak, re-vitalizing effect.

"Truth is Stranger than Fiction."—Let the Facts Speak for Themselves.—The following certificate is only another link in the great chain of testimony to its merits. Let the afflicted read and be convinced. What it has done once it will do again.

Charlestown, Mass. Sept. 23d, 1845.

This may certify that my son, now aged seventeen, has been for ten years afflicted with the scrofulous humor. At the age of seven years he had the measles, which probably caused this homor to make its appearance in a most singular way, covering his body from his head to his feet with small tumors. I consulted a Doctor of Medicine, and he examined him three days in succession, and not understanding his disease, advised me to consult Dr. Rogers, of New York, I then being a resident of that city. After a long and critical examination, having more than thirty other medical gentlemen with him at the time, he pronounced it Scrofula, or King's Evil. The child was then prescribed for, and commenced taking medical drugs from that time. He grew worse until June of 1837, and then his bones became affected in consequence of the mercury that had been given him. A piece of bone came away from his under jaw, in the first place, as large as an English walnut, a piece from his forehead as large as a sixpence and a piece from near the crown of his head. It then went to the back and side, and discharged in three places. From thence to one of his limbs, separating, in consequence of the ulceration, the muscles and cord from the bones of the ancle joint on the back part. He had at one time fifteen running sores or issues from the glands of the throat and those places I have mentioned. In 1840 I lived in Portsmouth, N. H. and he was attacked with a Rheumatic Fever, which settled in one of his hips, which swelled as large as three of the other.—Being under medical treatment, they gave him laudanum until he lost his reason. Then I became alarmed and sent for a Thomsonian. His medicine helped his hip and restored his reason. The third time he was attacked with this fever in 1842, when hearing of Dr. Sands' Sarsaparilla, and being perfectly satisfied that all other medicines had failed of effecting a cure, I sent and procured six bottles, and by the time he had taken it all I considered him well. Those places healed—he became bright and lively—color came to his face and lips—from that time till the Fall of 1844, his complaints never troubled him. At that time he became deaf, which continued until last March, when his right eye became affected; from that to the left eye, covering the sight of the eye so that he was in a great measure deprived of sight.

Knowing that Dr. Sands' Sarsaparilla was the only medicine that had ever done him any good, I applied to Mr. Fowle, Apothecary at Boston, for more. He has taken fifteen dollars' worth, which has removed the humor from his eyes and hearing, and he now appears to be cured, and radically so. I verily believe all this latter trouble might have been avoided if I had continued thoroughly the use of Dr Sands' Sarsaparilla when he was under the influence of the medicine the first time.

These are the simple statements of the facts of the case, and I feel it my duty to make those facts known to the public, for the benefit of those who may be afflicted in like manner; feeling a full conviction the cure has been effected solely from the effect of this invaluable medicine.

HANNAH W. BECK, 228 Main st.

Suffolk, ss. Boston, October 13, 1845.—Then personally appeared the above named Hannah W. Beck, and made solemn oath that the above certificate, by her subscribed and statements therein contained, are true. Before me, JAMES RICE, Justice of the Peace.

For further particulars and conclusive evidence of its superior value and efficacy, see pamphlets, which may be obtained of the proprietors and their agents gratis.

Prepared and sold, wholesale and retail, by A. B. & D. SANDS, Wholesale Druggists, 79 Fulton st., N. Y.

Sold also by S. PAGE & Co. Hallowell: J. E. Ladd Augusta: C P. Branch Gardiner: W. O. Poor Belfast: G. W. Ladd Bangor; Wm. Baker Brunswick, and by Druggists, generally throughout the United States.—Price, $1 per bottle, six bottles for $5.

The public are respectfully requested to remember that it is Sand's Sarsaparilla that has been and is constantly achieving such remarkable cures of the most difficult class of diseases to which the human frame is subject—therefore ask for Sand's Sarsaparilla and take no other. 1y9

Æolian Piano Fortes.

H. WATERS of Augusta is Agent for selling T. Gilbert & Co.'s Æolian and other Piano Fortes, and will sell them as low as they can be purchased in Boston, and deliver them at Bath, Gardiner, Hallowell or Augusta; will warrant them to give satisfaction, and keep them in tune six months. Persons wishing to purchase, will please inform him, and he will assist them in selecting, or they may select, take the No. of Piano, and he will send for it and see to the setting of it up.

Augusta, May 6, 1846.

From the Æolian Piano Forte Journal.

A MIS-STATEMENT CORRECTED.

We have frequently heard it insinuated that the Æolian is always getting out of tune. A lady, not long since called to see and hear the Æolian at T. Gilbert & Co's warerooms; she had just left a celebrated Piano Forte manufactory. After listening with apparent pleasure to an exhibition of one of the Æolian Pianos, she said, "This is very beautiful, but I was told at——(naming the establishment) by a young man who showed me one there, that the Æolian was always getting out of order—that it would cost twenty-five dollars a year to keep it in tune." She was assored by the individual to whom she made the remark that this was false; and that he would bind himself to keep it in tune ten years, for twenty-five dollars.

Now put that and this together. A gentleman, will known in this city, especially among musical men, assured the writer of this article, that in the year 1818 he had a set of reeds (of the same principle as the Æolian) applied to a small organ; and that while the organ had been tuned many times, the reeds, up to the present time (1845) had never been tuned, and were at present in very good playable condition.

The following is an extract of a letter from a scientific gentleman in Eastport, Me., in reference to a set of English reeds:—"These reeds have stood in almost perfect tune for *ten* years. I have known the instrument for nine years myself. I do not perceive that they have altered *in the least.*"

Dye Woods & Drugs.

S. PAGE & CO offer for sale at No. 2 Kennebec Row

500 bbls St. D. Logwood		3,000	do Blue Vitriol
300 do	Campeachy do	3,000	do Oil Vitriol
300 do	Camwood	2,000	do Madder
300 do	Cuba Fustic	1,000	do Red Tartar
200 do	Redwood	1,000	do Muriatic Acid
200 do	Hache Wood	1,000	do Lac Dye
100 do	Hypernic	500	do Grain Tin
50 do	Peach Wood	3,000	do Glue
3000 lbs	Alum	600	do Bengal and Manilla Indigo
10,000 do	Copperas		

Nutgall; Otter; Brazil Wood; Sumac; Cudbear; Wood; Curcuma; Cochineal; Quercitron Bark; Copper Kettles; Screws; Press Plates; Press Papers Teuter Hooks; Tacks, French and American Teasles; Brushes &c.

Having a mill for grinding and manufacturing their own woods, they are able to sell as low as can be purchased in Boston and all be warranted of best quality Manufacturers and Clothiers are invited to call before purchasing alsewhere.

12 DOZEN first quality REYNOLD'S AXES, for sale, and Warranted by R. G. LINCOLN. Hallowell Dec. 10, 1845. c13s20

SHAW & HANSON,

No. 296 Congress St.,

PORTLAND;

Dealers in

W. I. Goods, Family Groceries, Country Produce, &c.,

Solicit a share of Public Patronage.

SARGENT SHAW,
NOAH HANSON.

BROAD CLOTHS and CASSIMERES now opening and for sale at *GREAT BARGAINS*, at the Hallowell Dry Goods Store by 1 F. LYFORD & CO.

KNIVES AND FORKS—A splendid assortment of Knives and Forks, at R. G. LINCOLN'S. Hallowell, Dec. 10, 1845. c13s20

FRESH Buck Wheat FLOUR from New York for sale by 9 S. PAGE & CO.

LIBERTY MINSTREL, may be had at THIS OFFICE, price, 50 cents single.

THERMOMETERS of various patterns for sale by 19 S. PAGE & CO.

Selected Tale.

From the Baltimore Saturday Visitor.

THE DEAD HEART.

A TALE OF A PRISONER.

BY CHARLES T. TORREY.

Do I love thee, my native town! Is not every one of thy gentle sloping hill sides, the scene of remembered joys? Thy wide marshes, covered with the short salt grass, through which curves for many a mile old North River, have more charms for me than the scenery of the Potomac. Have I not followed the pea hen, the curlew, the duck, the yellow leg and teal over every ditch and creek that divides the broad surface? Have I not watched them the live long November night, covered with the dry sea weed, gazing at the glorious heavenly worlds, and listening with eager ears for the music of the wild goose's scream, as with wearied wing, on her long flight from Labrador, or Mount Desert, to the sunny South, she stoops to rest an hour in the wide reach of the river below the "Fourth Cliff!" What one of all thy babbling brooks have I not followed from its mouth in the river or sea side, to its source in George More's Swamp, or the Pine Woods, or Black Pond, or Spring Brook Farm, my father's birth place! How many days have I wandered in thy glorious woods, till every favorite haunt of the rabbit, the quail, the frolicsome grey squirrel and sweet Robbin Red-Breast, were as familiar as my own seat by the winter's fire-side. The very crows, who can smell gunpowder five miles at least, seemed to have come to a quiet understanding that the light gun on my shoulder was more an excuse for indulging the mediative habits of the student and lover of Nature, than intended to stop their diabolical cawing, or ruffle their glossy black feathers.

Shall I ever forget the old rough-boarded school house where I learned my alphabet, and where "Miss Debby," and "Miss Rachael" for successive years flourishing the ferrule; and, what was more to the purpose, by their fidelity and genuine love for children won our love, and made the giddiest pate among us (my own) prefer their Saturday's "certificate of the school-mistress' approbation," to all other earthly good!

Playmates of my childhood! where are ye now? One lies in the fathomless depths of old ocean. Over his bones the monsters of the deep hold their sports. Some are toiling for wealth and honor in the crowded marts of the cities and villages, too busy to visit their native soil, save on Thanksgiving day. Many live in honor and usefulness. Some have been laid in the grave of shame. Others died while the "dew of their youth" was on them, their pillow smoothed by the hand of a mother.— Shall I ever forget the dearest companion of my boyhood, Joseph Forester? His childish beauty, his amiable modest manners, his bright clear blue eye, sparkling with merriment and beaming with intelligence; his patient, meek, gentle temper, his heaven derived piety—an instance of the rare development of religious character in early youth, almost without genial culture. I was away when he died, on a visit to city relatives. In my absence I had read the "Burial of Sir John Moore," and when I came home, the first impulse was to take my gun and cross the woods to the old burying ground and weep over it; and then to fire my gun once and again, at intervals, in his honor! I have both smiled and wept since that time, when I have recalled the mode in which the boy of nine years expressed his love for the memory of his still more youthful companion. I cannot now pass by that neglected grave stone trampled down by cattle, without deep emotion. Twenty years after, with some trouble, I identified the short hillock over Joseph's ashes, and with a starting tear, longed to fire my gun once over it. He is not here! Like all earth's pure ones, he is "a ministering spirit to them who shall be the heirs of salvation." The holy dead love to watch over the living and to whisper, as spirits may, warning consolation, and words of cheer.

But I forgot my proposed homely tale, in these recollections of boyhood. My story is a sad one—one of the ten thousand instances on every hand, illustrative of the former need and present blessings of the Temperance Reform.

It was, perhaps, a year after the burial of my schoolmate, when, just as the sun was going down behind the pine woods, I took my seat on the stoop of our back door, to watch the many-tinted clouds, though in truth, the much humbler business of keeping the hens out of garden sauce, was my assigned duty. Between the clouds and my huge volume of history, the fowls had fine sport in the onion beds. It was a still hour. Every leaf was motionless. Suddenly a scream burst on the ear, and a man's voice, as in agony, cried out, "Oh Jesus Christ! Oh Jesus Christ! deliver me! James, come and help me out of this prison! The devils have got hold of me! Father! mother! Jane, let me out! you'll kill me! Oh Jesus Christ!" Here the voice died away, and became indistinct. We all knew what it meant. The sound came half a mile, and yet seemed to be uttered close to us. It was a familiar voice. Its tones of kindness we had often listened to. It was one we loved, now, alas! a maniac! There were none but serious, thoughtful faces in our family circle. The mother's eye, after a glance around on the faces of her own manly sons, was uplifted to heaven, and a tear trickled down her cheek.

"What a change in only three years!" at last came from one of the circle. "Yes," said another, "he was one of our finest young men." It was true. No one entered life with brighter prospects than James Clapp. His family was one of the oldest and most respectable in the country. They were a patriotic race.— Three of the immediate family had fought the battles of the Revolution. Respectable, from sound judgement and such education as the country supplied, not poor though far from wealthy, they belonged to that very class from which the best minds and most honored men of our land commonly spring.

Endowed with more than ordinary intellectual powers, fond of reading, calm in his passions, sagacious and conscientious, who of all our young men seemed more likely to be honored and useful to his kind than James Clapp? Who did not respect him? Who could help liking him? His parents were not the only ones who said that 'he would one day be one of the first men in the State." He was not without personal advantages to secure his popularity. Considerably above the middle height, well proportioned, athletic, with a finely formed head, glossy black hair, a countenance ruddy with health, eyes of hazel from which the kindness of his generous nature shone out; it is not strange James was popular. Had his moral and social qualities been less calculated to win regard, he would not have lacked friends, and he did not. And when with the gains of his own industry he commenced business at twenty-three, as a merchant, in our own town, friends and customers flocked round in crowds. A few short years saw him one of the most thriving [illegible] in the town, rapidly increasing

higher priced forms of alcohol, as certainly as its boxes of sugar and shelves of dry goods—at least in the country. No man, scarcely a woman, went a shopping, without drinking at least a *glass* of cordial, or stronger liquor, before leaving. It "would not do to treat the merchants with such incivility."

Strictly temperate in his own habits, James allowed no scene of revelry in his store, for years, save, perhaps, on the evening of some holiday, when numbers and excitement made it impossible to hinder it, without offence to even the more sober part of his friends.

I said those were days of thick darkness.— My own excellent father, like other merchants, sold liquor. Sometimes I have mourned and sometimes I have almost been glad of his early death, before the evil fruits of that part of his traffic were fully seen. It is partly because I have witnessed them, that, since thy manhood, I have felt a sacred obligation to spare no labor to banish alcohol from use as a drink for human beings.

Eighteen years after his death, on settling up my guardianship accounts with my venerable grandfather, I noticed with surprise, an item of nearly one thousand dollars of uncollected debts, not marked "bad." Knowing the business accuracy of the best of guardians for an orphan, and one of the most upright men that ever lived, I could not forbear expressing my great surprise at the item. With a deep sigh, and more emotion than he often showed, his lips quivering, he passed his trembling hand over his face, and replied, "It would have turned *forty families* out of doors to collect these debts." A light began to dawn on me. One by one I looked over the bills.— They varied in amount from five to two hundred dollars. With exceptions not worth naming, the entire sum was for *liquor sold by the glass, pint, and quart!* I was familiar with every name—with the history of every family. Many of the children of these poor families had been my school fellows. With one or two exceptions, the lapse of eighteen years left them as poor, as unable to pay these debts as they had been at the outset. In some cases, the parents were dead, the children paupers, or "bound out" by the town officers, at service. Others still lived in rags, poverty, filth, and as much ignorance as is *possible*, in a land where every two square miles has its good *free* school, open without cost to the rich and poor alike. Free schools! blessed fountains of light, republican feeling, equal laws, and brotherly kindness between the various classes of society, when shall Maryland be filled with them? There was not one of those forty families worth five hundred dollars. They lived chiefly in two districts of the town, one of which was appropriately named Egypt, and the other might have been called Sodom or Texas! What had wrought—what had continued these eighteen years of poverty and woe, in a community proverbial for industry, good morals, and wealth? *It was the work of Alcohol!* At father's death, these debtors were nearly all young men, just beginning life, with small families. Middle age found some prematurely old. Some had died in their prime.— Others had been cut down in their early manhood. "Who slew all these?" The reflection was too powerful to bear. I could only thank God and my guardian, that these rum-debts had never been collected, and sigh to think of the evils that followed the business of one of the kindest and most benevolent men that was ever cut down in his youth by that fell destroyer, *consumption*.

True, men are aware of the evils of intemperance. Societies then existed for its suppression by means of (save the mark!) an *example of moderation!* I shall not soon forget the time, in my boyish days, when the President of our "Moderation Society" drank "so much moderation," at the anniversary dinner, that he was obliged to set an example of the bad effects of *too much* brandy on a good man's brain! or, in a word, he was carried home, in the bottom of a wagon, drunk! He was one of our most upright citizens.

Recently I found among my guardian's private papers an address before the same society, 1818, in which the expediency of total abstinence is modestly named as, in the last resort, *better* than to stand by and see so many of our highest and best going down to ultimate graves. But who then appreciated the words of wisdom? Hardly the speaker himself! But such hints were not popular in James Clapp's store, save with its owner.

Close attention to his business, with no interval of rest, brought on some slight debility. Unused to sickness, James promptly consulted our distinguished physician, a man widely known in his profession, and in the political world, and himself a model of the temperance gentlemen of that day.

"What shall I do? I cannot leave my business. Give me some medicine adapted to my condition" asked he of the Doctor.

"Let me see. Well James, well, I think your best remedy will be a glass of bitters every morning, before breakfast, taken in a little French brandy.

Who didn't use brandy bitters, for every ache and ill? It was a nauseous dose to James. But it was *medicine* The brandy he did not love, but it was *medicine*. Insensibly, to qualify the taste of the bitters the quantity of sugar and brandy was increased, till at last the *bitters* were omitted entirely, and the brandy continued, as a *medicine*.

"Doctor, I think the brandy has about as good an effect, taken without the drugs."

"Well, well," (a favorite peroration to all the doctor's speeches!) "I think it will do, only be careful to use it in moderation.— It is a useful drink, if we guard any excess.

Ah, it was *not* "well!" At last, the afternoon dram succeeded the morning's medicine and then the habit of drinking with his customers was formed. Not yet a sot, James' business began to flag. He was less capable of sound judgment, his bargains were often foolish, his expenses wasteful, his accounts ill kept; men and women too, began to regret, in a quiet way that James "drank *so much*." They were "really afraid he would hurt himself," still, he was not a drunkard, and nobody really expected he would be. At the last town meeting, to be sure he had been "too much excited," and two of his friends walked home with him, after spending a pleasant evening, *drank together*, before parting. Who found any harm from *one* act of error?

Before many months his business began to be neglected, and it was whispered about that rude intoxicated men were suffered in his store. Sensitive women preferred to go in the morning, when they would be surest not to meet them.

Customers dropped off, a man of influence called to close his accounts. James made a gross error in the reckoning; and the customer, somewhat irritated, told him "he drank so much he was not fit to do business." Stung to the quick, James then sought relief in deeper, more frequent potations.

At the fall election, the influence of the same man deprived him of a small office, involving more of honor than profit. The reason for the opposition was not concealed.— James' friends, for he had many, came round him, and *drank with him*, to sooth his mortified feelings.

There was one heart every pulsation of which was quickened at his approach. Jane Dunner was not one of our belles. She was not beautiful; she was accomplished, not like

song of the golden Oriole, or "English Robin," as our town's people *will* call one of the sweetest songsters of our native land. Probably the name came into use when England was our "mother-land," and every good thing was "English," in the popular mind. Jane was neither a belle, nor a beauty, nor could she play on an instrument, or sing a note.— What a heroine. But she had what was better than beauty, a sweet temper; what was worth more than the music of harp or piano; a weak and tender spirit; what is a firmer basis of domestic happiness than all the accomplishments of the belle, an affectionate heart, and a fund of excellent good *common sense*—articles that heroines, I know well, have not the least occasion for in the world! But Jane was not a heroine. She was one of those plain, unpretending women "made for daily use," and fitted for life's toils, life's trials.

No *angels* for me! No heroine for my household! Give me the "piano" of soft words, the "forte" of good deeds, the "harp" of a sweet temper, the "philosophy" of a sound judgment, the "logic" of a loving heart and the "French and Latin" of humble piety.

God gave me a companion who combined both qualities. Ever give me the sense, temper, judgment, beneficence, gentleness and piety, rather than all the host of acquirements. The last may shine on strangers and the guests of the blazing drawing room, the first will spread a cheerful glow of peace and joy around my fireside.

Jane was loved—she deserved it with the ardor of her gentle nature. I do not believe she was capable of "one grand passion!" So much the better, for a life's companion! Who wants a volcano of love or wrath, ever at his elbow? It may be pleasant affair to take a peep into the crater of Cotapaxi, or Vesuvius. But one would rather *live* in the sweet valley of the Arno, or West River. (Quite as lovely, is the last, in every natural charm, *only* it is so near home that a body can gain no credit by a visit to its smiling scenes!)

Thanksgiving day, when all *true sons* and daughters of all Yankeedom desire to be wedded, as a matter of course, was to crown the happiness of James and Jane. It wanted but a few weeks to it. Rumors of James' bad habits had reached her ears, and filled her with anxiety. But then, "every body drank; it was doubtless exaggerated, she would trust only her own eyes, in a matter that concerned her life's hopes."

She sat awhile at the open window, the afternoon of the election day. "He will certainly stop, as he goes home, and spend the evening."

Away she hastened to prepare the evening repast. Many a tempting delicacy was drawn forth from its closet for that supper. Jane was not one of those who, mistaking idleness and meanness for gentility, are too proud to work with their own hands. She did work, wash, mend, and—horrors of horrors—actually *spin!* No wonder, she was not *heroine!* Since the time of Solomon's model of good women, who has heard of a heroine's soiling her hands, at the wheel or loom! The plain truth is, Old King Solomon was a *fool* not at all *up* to these times of civilization and refinement. His books need expurgation "to suit the times in which *we* live." A committee of twenty-five Baltimore Belles should set about it forthwith!

The supper was prepared, and Jane had smoothed every stray hair, and curl, and ringlet—when, as she hoped, James entered the room, she turned eagerly to meet him, and received the loathsome kiss of a drunken man!

How she got through that sad event, she could not tell. Brief were their words.— James *would* talk of their marriage.

"It must be deferred—till—till spring"—she at length stammered forth.

"What is the reason? I insist on knowing!"

"I—I cannot get ready. Besides your house will hardly be painted by Thanksgiving."

"That is *not* your reason. Somebody has been setting you against me. Your *shall* tell me your reason," he urged, inflamed both with alcohol and raving anger.

She burst into tears, but her grief did not sober him. When had a woman's tears any power to move a drunken man? For the first time in his life, he uttered a profane oath in a woman's hearing, as he brutally declared she should speak and not weep.

"Oh James! James! I *cannot* marry a drunkard!"

He did not wait for another word, but nearly sobered by the shock, hastened away from the house. Her calls to return he would not hear. Bitter were his thoughts as he slowly walked up the lane to his home.

"Business is failing, honor is gone, love is lost! Who cares for me? I have only one friend left." He hastened his steps, and soon forgot his remorse in the first scene of intoxication which had ever defiled his home.

His downward career was a rapid one.— Before spring, he was incapable of transacting his business, and it was put into the hands of others. This maddened him, and drunkenness became the daily rule of his life, sobriety the rare exception.

Now was developed one of the darkest traits in our nature, in the rumseller's refusal to release a victim! Money was kept from him, and every merchant far and near was both legally forbidden and earnestly entreated to withhold the "cup of darts" from him.— But with several it was vain. They *would* supply his raving thirst for poison.

Delirium soon followed. As a last resource he was confined in a strong room, built on purpose, with thick plank. Here he would spend his days and nights without sleep—at one time threatening vengeance, then begging for one glass of rum. Then he would rend the air with his shrieks, exclaiming that all the devils in hell had come to torment him. Oh! who has not witnessed these scenes of horror? God grant that our children never may.

Once, with a small nail, he cut through the strong planks, and made his escape. A rumseller in a neighboring town supplied him again with rum, and sent him home a maniac once more. *Our* rumsellers, by this time, had grown too humane to do it!

Months rolled on, alternately spent in freedom hardly any better. As the difficulty of obtaining means to appease his thirst increased, he would go to the neighbors, and beg, and threaten them to obtain it. I remember, one day he assailed a courageous girl, with his tears.

"Only one glass—just one."

"No, James, it will harm you."

He took out his razor, removed his neck cloth, and swore he would kill himself, if the rum was not given. Woman's ready wit saved him. Seizing a bowl, she exclaimed, "Wait a moment, James; don't spill the blood on the floor; I will catch it in this bowl!" holding it under his chin, "Now cut."

The maniac was disarmed, and burst into a laugh. For some days he was sober. It was in one of these seasons of mania, confined in his plank cage, that he uttered the cries with which I began my tale. Oh, they ring in my ears now! Such unearthly sounds I never heard, save perhaps a like scene in a hospital.

Redeemed from his last imprisonment, he took a bottle, walked some ten miles, filled it with brandy, and came home sober. His family trembled at what might follow; but the bottle was placed on the window sill and there remained, days, weeks, months, and years,

sit silent for hours, hardly replying a simple "yes" or "no" to their questions, and then walk away. Sometimes for days he was absent from home entirely.

His once clear intellect seemed paralyzed. If he had thoughts, none knew them; none could draw him into conversation.

Though still young, his head was white, his frame bent, his steps feeble. Most of the time he walked about the town and those adjoining it, traversing every bye road even, both in the heats of summer, and the severest cold of winter. If he had any object, none could learn it, for he was silent.

One summer, he took a fancy to collect all the thistle down, in every part of the country for fifteen miles around, to make a bed. This was the first thing like employment in which he engaged—the first indication of returning reason. Gradually in the course of years, the employments of the farm were resumed, and he became more social: kind he never ceased to be, save in his hours of mania.

After the lapse of fifteen years, he is indeed restored to society, useful, loved, and respected. But where is the promise of his youth? Where the wasted years? Where the blighted affections of early life? Where the hopes of his manhood? Prematurely old, life over almost before he entered on it, he cannot again reach the stations of honour and usefulness once so easily grasped.

Jane is still unmarried. She will die so.— Her life, doubtless, had its trials—"the heart knoweth its own bitterness." Both have now reached middle life. They are near neighbors and acquaintances, but no tongue of either ever alludes to the love of their youth. *The dead heart cannot live again!*

Baltimore.

Miscellany.

The Month of May.

In May you will finish all your planting.— Corn may be dropped as late as the twentieth. It sometimes ripens when planted in the last days of May. Potatoes should be planted earlier than field corn; early ones obviously; other kinds in order to give them time to ripen. The long red wants a long summer, and when it is fully ripe it takes the lead among good potatoes.

Our advice is to put no more manure in the hill than elsewhere, either for potatoes or corn; though we believe a great majority of our farmers are still in the practice of putting a shovelful in each hill.

Grass seed should not be buried deep. After harrowing in the grain with an iron tooth harrow, use a brush harrow for the grass seed. Some farmers use the roller without brushing; but the seed adheres to the roller and falls in heaps.

Caterpillars have appeared and are forming nests. You can crush every one on the low limbs by rubbing with the hand. If you are ticklish put on a mitten. Nests on high limbs are rubbed with Pickering's brush, or washed with strong soap suds, on Mondays, before the washwoman has emptied the tubs. A piece of woollen cloth, on a pole, makes a good swab. Strong suds is fatal to them.

Moss and loose bark may be scraped off from trees without injury; yet we heard a man say it was wrong, for the bark was a protection. That man did not comb his head or curry his horse.—*Mass. Ploughman.*

Time of Sowing Onions.

There are not many vegetables that are better for being sown very early. Thus field carrots, beets, parsnips, and yellow turnips succeed better when sown as late as June.— But onions never seem to like late sowing; they should be sown early in May. Beans cannot be planted early on account of the frost; but peas are proof against it. Onions are known to flourish best on an old onion bed. This seems contrary to all theories relating to rotation of crops.—*Mass. Ploughman.*

ICE IN THE SOUTH.

A friend of ours, who has been in the ice trade at St. Thomas, relates some funny anecdotes of the ideas which the "natives" there have of the "Boston hard water." He once sold a lump to a gentleman, who sent a colored servant for it, with directions to have it kept for the dinner table. The servant took it home, and inquired of the cook how it was to be prepared. After considerable discussion in the "kitchen cabinet," it was decided to have it *boiled*. At dinner, the gentleman called for it, and was in high glee, for he had drunk iced champagne in the States, and felt a mighty hankering for a second trial of the same beverage. Soon Sambo made his appearance, with eyes rolling on the *outside* of his face, and grinning like a frightened monkey.

"Where is the ice?" demanded the gentleman.

"O, lorry, massa," said Sambo, "I put him in de pot and bile him more 'an half an hour, and when I look for him he wasn't dar!"

The gentleman didn't stop to enlighten his servant on the point of *cooking ice*, but seizing a decanter, hurled it at the unfortunate colored gentleman's head, as an indication that he had done something for which he should "suffer some" after dinner hour.—*Eagle.*

The Consistent Negro.—The leaven is still at work among all classes of people. In proof of this, permit me to record an occurrence that took place not long since. A gentleman cooper called upon a Negro, who owns a fine farm in this neighborhood, and wished to purchase some stave timber. Our "colored" friend inquired for what purpose he wanted it. He received for an answer, "I have a contract for so many whisky barrels."

"*Well, sir,*" was the prompt reply, "*I have the timber to sell, and want the money,* but no man can purchase a single stave or hoop-pole, or a particle of grain of me, for that purpose.

Of course, Mr. Cooper was not a little "up in the back" to meet such stern reproof—got mad, and called him a Nigger. (Smart!)

"That is very true," nobly replied the other. "It is my misfortune to be a Negro; I can't help *that*; but I *can* help selling my timber to make whisky barrels, and *I mean to do it.*"—*Ohio Organ.*

Napoleon's Heart.

After the death of Napoleon, his heart was taken out by his English physician, to be embalmed. This physician laid the heart in a large silver dish, and poured cold water over it. He then placed a burning wax taper on each side of the dish, which was in the middle of a table, and went to bed in the same room; but having, of course, become excited by his singular employment, he had no sound sleep. While lying in a half dreaming state, he was completely aroused by a flashing in the silver dish. A shudder passed over him—he knew not what to think of the singular occurrence, and remained perfectly still; but in a moment more he heard a fall, and starting up, discovered the cause of his alarm, or surprise. A monstrous rat had drawn the heart from the dish to the floor, and when the doctor reached the spot, he was in the very act of dragging it to his hole. In another moment, that heart

The Railroad.

We learn that Articles of agreement have been entered into between *the Atlantic and St Lawrence Railroad company*, and *the St. Lawrence and Atlantic Railroad company*, by which it is settled that the road shall be of one uniform construction, and be built on the same plan or system. It provides a mode of determining the point of junction and connection at the boundary of Canada, and stipulates within what time the road shall be completed. It fixes the St. Lawrence terminus on a wharf opposite Montreal, extending to the navigable waters of the St. Lawrence; and the Atlantic terminus at some suitable place in Portland on a wharf, extending to the navigable waters of Portland Harbor. It provides for a uniform system of management and regulates the mode of adjusting amicably all differences that may possibly arise between the two companies.

We sincerely congratulate our readers, upon the present very favorable prospects of the undertaking. The work, we understand, will now progress with vigor. There will no longer be any occasion for waiting on the part of one company, for a movement on the part of the other.—*Portland Argus.*

Good Idea.—Throughout the country all the Hotels now in progress of erection have bathing apparatus attached to each sleeping room. Thus the comforts and health of the traveller will be greatly enhanced. Cold Water is the great Panacea of life.

Morning.—How beautiful is the revival of Nature from her dark slumbers in the arms of Night? What an image of the dawning of eternal life to the emancipated spirit after the shadows of the grave! How good, how great, how wise is the Almighty Author of all, who plants in the seasons, and in the elements, in the changes of the world, and in all the revolutions of Nature, the symbols of his beneficence and his power, with promises of love and blessings and protection!

The Yankee.—"We are in haste," says an American writer; "we finish our education on the run; we marry on the wing; we make a fortune at a stroke, and lose it in the twinkling of an eye. Our body is a locomotive going at the rate of twenty-five miles an hour: our soul, a high pressure engine, and it is of infinite importance that we do not lose it by our follies: our life is a shooting star and death overtakes us like a flash of lightning."

The Power of Steam.—A *pint* of water, evaporated by two ounces of coal, swells into two hundred and sixteen gallons of steam with a mechanical force sufficient to raise a weight of thirty seven tons a foot high.

The earth is our work house, and heaven is or should be our store-house. Our chief business here should be to lay up treasures there.

Eye Water.—S. W. Jewett, Esq., of Weybridge, Vt., communicates the following:— "I have for several years manufactured the following eye water, which has been applied to sore and weak eyes of almost every description, with unrivalled success. Lobelia, steeped in rum, forms the eye-water referred to. Apply to the lids morning and evening. The medicine is simple and perfectly safe.— It has removed films from the eyes."

Onions.—Mr. Adino Hinckley of Barnstable has raised onions for sixty-five successive years. This year his onions were up, and he commenced weeding them on the 18th of April, which is nine days earlier than on any preceding spring.—*Yarmouth Register.*

50 CRATES WARE now opened and for sale at R. G. LINCOLN'S the largest, and best assortment of CROCKERY, GLASS AND CHINA WARE, probably to be found on the River. Consisting of almost every article and pattern, now in use.— Also a large lot of WOODEN WARE, HARD WARE, AND CUTLERY. The above stock comprises almost every article needed for house keeping, and will be sold wholesale or retail, at very low prices.
Hallowell, Dec. 10, 1845. c13:20

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THIS ELIXIR is useful at all seasons of the year, but more especially in the spring; removing the Jaundice or Bilious complaints caused by sudden changes in the atmosphere, on the approach of warm weather. This Elixir also operates as a moderate cathartic, cleansing the Stomach and Bowels of phlegm and vitiated bile, promoting digestion, restoring the loss of appetite, and producing in a short time a new and healthy action of the whole system.

Half a small wine glass full, three times a day on an empty stomach. Put up in pint bottles. (*Price*, 37½c.)
For sale by 22 S. PAGE & CO.

Dry Goods.

F. LYFORD & CO. have just opened an unusually extensive assortment of seasonable DRY GOODS, comprising *every article in the line*, which will be offered at EXTREMELY LOW PRICES. The public have our sincere regards for past favors which shall be duly reciprocated by us *by giving* GOOD BARGAINS in future. Hallowell, Sept. 16, 1845.

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Blue Vitriol	Persian Berries
Brazil Wood	Potash
Roll Brimstone	Prussiate Potash, English
Camwood	Press Plates
Castile Soap	Press Papers
Card Cleaners	Pyroligneous Acid
Cochineal	Quercitron Bark
Comb Plate	Red Tartar
Copperas	Red Wood
Cream Tartar	Red Sanders
Cudbear	Safflower
Emery	Sal Ammoniac
Ext. Logwood	Sand Paper
Fuller's Earth	Sal Soda
Fustic	Sapan Wood
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Grain Tin	Do. do. Spring
Green Ebony	Starch
Gum Senegal	Soda Soap
Gum Arabic	Spirits Ammonia
Hache Wood	Sumac
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